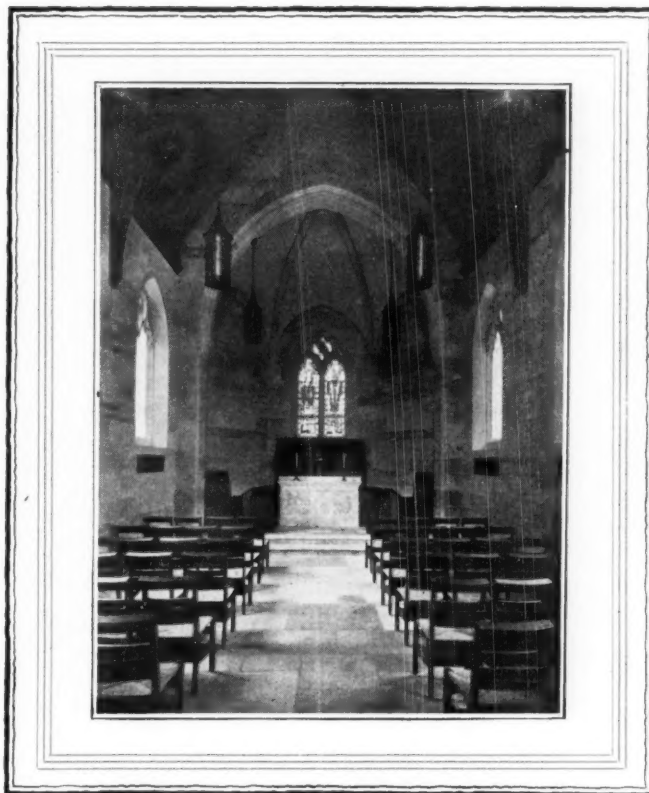


# ■ CHURCH ■ MANAGEMENT

A JOURNAL OF PARISH ADMINISTRATION



KLISE MEMORIAL CHAPEL, GRAND RAPIDS, MICHIGAN

JUNE  
1932



VOLUME VIII  
NUMBER 9



## Magic in the Printed Word

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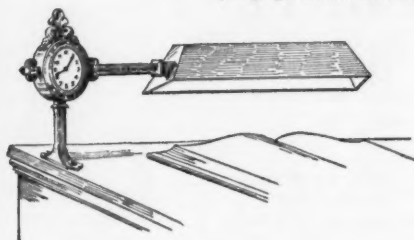


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### The Editor's Drawer

#### DEPRESSION HITS THE CONTRIBUTOR

I took an inventory  
The other day  
And found files were bulging  
With splendid material,  
I had promised publication.  
There is, you know,  
An economic depression.  
Advertising is hard to secure  
And preachers are not paying their  
subscriptions,  
As promptly as they should.  
So the magazine is running  
Much smaller than I had planned,  
And this good material is on hand.  
So a lot of new writings which  
Come to the desk must be returned  
With rejection slips.  
I feel sorry for the men who  
Put personality into a sermon or ar-  
ticle  
Which should have publication,  
And, all they get is a cold rejection  
slip.  
  
But what can I do?  
I didn't make the world.  
Nor did I start the depression.  
  
But if anybody has a story of how  
churches  
Can beat the depression, and pay the  
preacher  
What he deserves,  
I'll make room for that.

WILLIAM H. LEACH.



**TERMS OF SUBSCRIPTION**—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

**CHANGE OF ADDRESS**—Always give both old and new addresses when requesting change for mailing.

**MANUSCRIPTS**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.  
Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief,

Edward E. Buckow—Business Manager

Printed in Cleveland, Ohio, U. S. A., by the Evangelical Press



## ASK DR. BEAVEN

"We are building a new church and have a building committee of seven. We are planning to build by our own superintendent instead of by contract. Will you please tell us the legal and practical working relation between trustees and building committee? Is there any practical book which would serve as a guide in a building project?"

I do not know of any book which would give you the type of detail which you require and ask for in your question. There are plenty of books which deal with the architectural features of building, both church buildings and Sunday school buildings. These could be secured, no doubt, through the publishing house connected with your denomination. I will attempt, however, to answer your direct question as nearly as I can.

You do not state to what denomination your church belongs, therefore I am not certain what would be the relationship of your trustees to the rest of your congregation, but in general it is assumed that the trustees are the group charged with the control of the church property. They are responsible before the law, and therefore would normally be the responsible group so far as the construction of your new building is concerned. They can, however, if they see fit, and after vote of the church, authorize the building committee to perform such functions as they assign to them.

Your normal method of procedure, I should think, would be as follows: Your building committee would be appointed after the church had decided to erect a new building. The building committee would prepare a recommendation as to the kind of building that was wanted, and its probable cost. This would be reported to the trustees, who in turn, in conjunction with the building committee, would recommend it to the church. The church would normally, therefore, take action upon it, and if this was favorable, instruct the trustees to authorize the building committee to proceed with the building.

The trustees should, in that case, take such steps as are necessary to provide the money for the financing of the project, and having arranged for this, authorize the building committee to proceed with the building. If it is the decision of the building committee to work under a superintendent instead of by letting contracts, that is within their power. The superintendent, however, should be one whom you can trust rather completely, and he should work in close conjunction with the building committee. He should present to the building committee careful estimates of the different parts of the work, so that they would be able to check from time to time as to whether they were going to be able to complete the work within the figures specified. All moneys spent should be carefully accounted for, and all contracts let should be signed by the chairman of the building committee. Bills, when presented, should be

(Now turn to Page 663)

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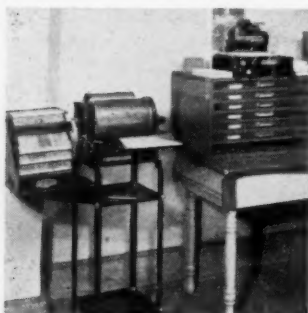
How the minister of today can cope with the tremendous problem of maintaining contact and developing interest in his congregation, while meeting the many demands placed upon his time. Reverend Charles Edward Williams of St. George's Church, Chicago, writes of his experience in using modern office equipment to aid him in his daily work.

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VOLUME VIII  
NUMBER 9

# CHURCH MANAGEMENT

*A Journal of Homiletics and Parish Administration*

Edited by WILLIAM H. LEACH

JUNE  
1932

## Worship Might Be Dramatic

*By Louis Wilson, Holyoke, Colorado*

“Worship might be dramatic,” says Mr. Wilson. “Real worship is always dramatic,” responds the editor. Out of sacred drama came our great services of worship. Christ is constantly crucified anew. The appeal of redemption is continual in the highest type of worship. But let this author tell you how the church may learn from drama.

YESTERDAY was Sunday. I went to church, but I didn't worship. I was held for a few minutes by the stately beauty of the organ prelude. However, the sentimental tune of the opening hymn offended me so that I forgot its words while making mental criticisms of the compiler of the hymnal. During the invocation I tried to turn my thoughts to God. For a little while I succeeded. But during the pastoral prayer I strayed grievously. That broadside of well-meant general petitions didn't seem to fit my particular needs. My thoughts began to drift away . . . . But here! here! What was the minister preaching about? Oh, yes, to be sure! “Pride goeth before destruction and a haughty spirit before a fall.” If we would find happiness we must throw pride out of our lives and let our friendships and our loyalties be simple and sincere. Yes, that was all very true. But somehow it didn't stir me. Again my errant thoughts went woolgathering. Then came the benediction. Worship!

Last winter I went one evening to see the New York Theater Guild's production of Maxwell Anderson's play, *Elizabeth the Queen*. I had many personal problems on my mind that night when I entered the theater, but from the opening curtain to the final one I forgot myself in the tense drama being enacted before my eyes. That play of tempestuous love and self-destructive pride drew to its climax. There in the tower of London, with the hour of his execution at hand, Essex the condemned rebel stood in lone audience before the Queen he loved. There he stood but his pride held back from his lips the words of regret

which even then would have saved him—the words he knew Elizabeth longed to hear. There in that tower room Elizabeth the Queen sat in lone state before the man she passionately loved yet had condemned to death. Elizabeth the woman sat with her heart crying out mercy for her lover yet would not grant him pardon until he first humbled himself to ask it. The hour struck. The guard led Essex away to the executioner's block. The curtain fell upon the muffled roll of the drums beating out the death march and upon the agonized face of Elizabeth the Queen. And I there in the audience in that moment felt the presence of my God and inwardly prayed to him. For me *Elizabeth the Queen* had been a religious drama. So long as I live I shall never forget that “Pride goeth before destruction and a haughty spirit before a fall.”

Why can not the services of worship in the church move the heart with the same compelling power with which the drama does? One answer, the one I shall maintain, is that services of worship both can and will so move the heart when services of worship are dramatically conceived. Let us see what this answer implies.

Now the elements which must be present in a religious drama are four: (1) flesh-and-blood men and women (2) engaged in a struggle (3) in which there is an important ethical choice (4) and in which the issue hangs uncertainly during a moment of crisis. In the case of the drama itself the religious uplift is achieved because the audience enters sympathetically into the struggle portrayed by the actors upon the stage. With them the audience makes some ennobling



choice in the moment of crisis or through their lives sees so clearly the tragic results of an ignoble choice that the same effect is achieved by opposite means. Through seeing the characters of the play choose nobly and unselfishly the audience gains a new insight into the essential divinity which lives within men, a fresh faith in the divine possibilities within their own lives. Or else, as in *Elizabeth the Queen*, the tragedy of failure to live life according to its highest possibilities lifts the hearts of the audience to God in petition. People go out from the play believing once more that they are children of God, asking God's help that they may serve him and not the devil.

In a dramatic service of worship the same four elements must be present but the ethical choice in the moment of crisis is left implicit in the lives of the worshippers rather than bodied forth in objective form by actors. The worshippers are sent out feeling that they themselves are engaged in a struggle in which an important ethical choice is demanded of each one of them. They feel that the moment of crisis is upon them. They feel that God's help is available. In His strength they are sent out to choose the right and to put their choice into immediate action.

In order to get this result the service must be unified throughout about one central theme and must make a definite place for each one of the four dramatic elements mentioned. Let us consider these elements in their climactic order.

Struggle is the key to dramatic interest. Without struggle there may be a dull form of pageantry but never drama. Often this struggle will be of an inner nature. Recall Paul's despairing words, "My inner nature agrees with the divine law but all through my body I see another principle in conflict with the law of my reason, which makes me a prisoner to the law of sin that runs through my body. What a wretched man I am!"\* Often this struggle will be with opposing forces outside the individual, the fight of the man of good will against the organized liquor traffic, or against corrupt politicians, or against war. But whether inner or outer or a combination of both, there must be struggle. There must be an actively opposing force. The theme for the service must be selected with this primary consideration in mind. That theme must be developed at all points so as to sharpen the outlines and issues of this conflict.

But the dramatist is never interested in struggle as such. Neither is any one else save the purely theoretical philosopher. A conflict of abstract principles can never hold dramatic interest. Struggle must be shown in terms of men and women, of actual life situations. This cannot be said too emphatically. The warfare of good against evil in the abstract is not dramatic. The fight of attractive Mary Jones who works ten hours a day in a five-and-ten for ten dollars a week and who has an admirer with plenty of money and no morals, that is dramatic. The dramatic service of

worship will never deal with an abstract struggle of virtue against vice. It will deal with the struggle of the Mary Jones's.

If the struggle is to have religious significance it must have important ethical implications. Men cannot be deeply stirred by trivial issues nor can Christian faith be separated from the Christian ethic. This is clear. The word choice, however, needs additional emphasis. If there were no such thing as freedom of the human will we would never be held breathless over the outcome of the dramatic struggle. It is in the fact that the issue of the conflict, whether for good or evil, lies within the choice of man that our emotions are stirred to their depths. The dramatic service of worship must make the great alternatives of man's life stand out in clear-cut opposition, must make him realize that the choice between heaven and hell lies within his own hands, to be determined by an act of his own will.

Finally, there must be the moment of crisis. With the theme of the worship service made compelling in terms of the actual struggle of men and women, with the ethical implications of that struggle clear and the outcome seen to rest in the worshipper's own choice, then must come the awful immediacy of the prophet's cry, "Choose ye this day whom ye will serve."

And it is at this moment of dramatic climax that the urgency of prayer must be allowed release. The worshipper is now emotionally prepared for prayer and ready to enter into it with his whole soul. It is now the natural cry of his heart. Prayer lifts the worshipper up to meet his God. No longer relying upon the sufficiency of his own strength, he asks the help of God to strengthen his human will to the end that he may go out from this service of worship and see the battle through and the victory won in the cause of right.

#### ASKS PLEDGES OF MONEY AND PERSONALITY

The Sutherland Presbyterian Church of Indianapolis, Indiana, Florizel A. Pfeleiderer, minister, believes that the unemployed should be asked to make a pledge. If they can't give money they can give personality. To carry out the idea it uses the pledge card reproduced below.

The church used the clock idea to record pledges as made. In order to accommodate both the service and the financial pledges there was a large red circle around which the hand moves with service pledges. Within the red is a second black circle for recording the financial pledges.

SUTHERLAND PRESBYTERIAN CHURCH																																																									
In order to enable My Church to carry on the work committed to it, I hereby pledge:																																																									
<b>SERVICE</b>	<b>SUBSTANCE</b>																																																								
<ul style="list-style-type: none"> <li>Attend Services</li> <li>Attend Mid-week</li> <li>Sing in Choir</li> <li>Teach in Sunday Session</li> <li>Teach in Vacation Session</li> <li>Teach in Week Day Session</li> <li>Girls' Club Work</li> <li>Boys' Club Work</li> <li>Young People's Work</li> <li>Drama</li> <li>Cook in Kitchen</li> <li>Help in Dining Room</li> <li>Cemetery Repair</li> <li>Painting</li> <li>General Repair</li> <li>Sick Visitation</li> <li>Evangelistic Visitation</li> <li>Sunday School Visitation</li> </ul>	<p>It costs 77¢ per hour to operate our church. There are 8,760 hours in each year.</p> <p><b>OTHERS</b></p> <p>Our Benevolence Quota is \$400, a small per cent of our total budget.</p> <p>For my share I will subscribe per week</p> <table border="1"> <tr> <td>Contribution</td> <td>\$10</td> <td>\$7</td> <td>\$5</td> <td>\$3</td> <td>\$2</td> <td>\$1</td> <td>.75</td> <td>.50</td> <td>.40</td> <td>.30</td> <td>.25</td> <td>.15</td> <td>.10</td> </tr> <tr> <td>Signature</td> <td colspan="13"></td> </tr> <tr> <td>Address</td> <td colspan="13"></td> </tr> <tr> <td>Date</td> <td colspan="13"></td> </tr> </table>	Contribution	\$10	\$7	\$5	\$3	\$2	\$1	.75	.50	.40	.30	.25	.15	.10	Signature														Address														Date													
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\*Goodspeed translation.



# Bishop James W. Bashford

## He Preached Out Of The Overflow

By William L. Stidger

Dr. Stidger adds Bishop Bashford to the list of men who have preached out of an overflowing personal experience. Bishop Bashford was a man who did many things well, but he thought that preaching was the highest calling of man and reluctantly yielded it to other tasks.

SOME of us have a picture of this six foot giant of God. It is of a tall, angular, stooped, Abraham Lincoln-like prophet, kindly of countenance, bright of eye, with benediction in his very posture. He always seemed to be bending over something:



William L. Stidger

bending over a boy in kindliness, bending over a great university, bending over a China, bending over a world; bending solicitously and lovingly over something all the time.

During the later years of his prophetic life he was racked by a cough when he talked, and like Bishop William A. Quayle, when he first started to preach his voice was rough and forced—but before he was well into his sermon the very force, volume, and power of his message seemed to clarify his voice and the tones came in clear, bell-like, flute tones; bewildering, hypnotizing, uplifting an audience.

Whenever I think of Bishop Bashford I think of that great, deep, crystal-clear spring of white water which leaps from the earth not far from Mt. Shasta in California to form the Sacramento River. That spring which is about thirty feet across and of an unknown depth leaps from the valley like a fountain of everlasting water. It comes from a hidden river which, in turn, pours underground from the melting snows of old white Mt. Shasta about thirty miles away. The waters of this giant mountain and its eternal glaciers pour with an undiminishing volume and an untainted purity through this underground river for thirty miles and then, suddenly leap forth as a great spring bubbling up to form the source of the Sacramento River. This Sacramento river, in turn pours down the Sacramento Valley to empty into the Pacific. It is this river that makes the Sacramento Valley one of the richest valleys in the world. The products from that valley go to the ends of the earth, to hotel, and home, in vegetables and grains

and fruits. Few of us miss being enriched by its waters.

So Bishop Bashford's mental and spiritual life seemed to be fed by *overflowing* and *everflowing* hidden streams from some far height like some spiritual Mt. Shasta. In spite of ill-health and weariness in labor for others he always seemed to have a spirit fed by hidden springs, which bubbled up from his subconscious mind and life; from his well nourished spiritual background to refresh two continents as it flowed through and from him.

Curiously enough he was born the year of the California gold strike, May 29th, 1849, about the time a great prophet whom he resembled in many ways, Bishop William Taylor was among the "Shock Troops of Methodism" pioneering the way of the Lord in San Francisco, and California; each of whom found his way not only to San Francisco and in the service of a single continent but each of whom found his way across the Pacific into the service of more than a single continent.

He was born in Wisconsin in pioneering days and knew the hardy life of that great mid-western continent which gave him a sturdy, vigorous frame and an overflowing vitality which lasted almost through his eventful life. Surely, if ever a man preached and worked out of an overflow of pioneering physical vigor it was this man of the Wisconsin plains and stock.

### I

## HE PREACHED OUT OF AN OVERFLOW OF LIFE AND ACTIVITIES

His career was as widely varied as any man of the church.

Following his graduation at Wisconsin he went to Boston University School of Theology to prepare for the ministry. But he was not permitted by the church to remain very long in his chosen calling.

He began his ministry in 1875, at Harrison Square Church, Boston, while he was still a theological student. The people were poor and only paid him \$350

a year. It was not long before—even while still a student in the theological school, he built a new church for his struggling people, raising close to \$10,000 to do it. At Jamaica Plain they still talk in awed tones of this young preacher who came to them for his second charge, for did he not raise \$7,000 for them within three years and get them out of debt?

He was so successful in this church that Edward Everett Hale was attracted to him and asked him to write a story of his experiences in money raising for his paper: "Write something for our paper. Give us some of your experiences; no abstract stuff."

No man or boy ever needed such advice less than this young minister. He was as practical as wood-cutting and as idealistic as poetry. When the church gave him a task to do he set to work at it with hammer and tongs and got it done. Because of this early won reputation, the church was always giving him hard tasks and larger responsibilities. From Jamaica Plain to Minneapolis, to Auburndale, to Portland, Maine, where he served Chestnut Street Church in 1884; thence to Delaware Ave., Buffalo; and thence to the presidency of Ohio Wesleyan University in 1889.

With the same enthusiasm; the same hammer and tongs spirit he served the business, executive and spiritual interests of Ohio Wesleyan University as he had served his five churches; cleaning up old debts, building new buildings; starting new movements; permeating and penetrating with his high and noble spirit everything that he touched until men began to look upon him as a wizard and he came to be a legendary figure in Ohio church circles, even getting himself into Hamlin Garland's "A Son of The Middle Border," because this young preacher had had everything to do with the turning point in the career of the author during his ministry in Portland, Maine. For twelve valiant years he served Ohio Wesleyan University, and this period marks the high watermark of that great Ohio school; a record it has never surpassed in a general sense.

Recognizing his brilliant and useful career as a minister and as an educational executive, the General Conference of 1904, on May 19th, elected him a bishop in the Methodist Episcopal Church; his election being a spontaneous outburst of general and popular recognition of the office seeking the man; and not the man seeking the office.

The last great period of his overflow ministry was spent as the Bishop of China; and during these years he became a world statesman the like of which the Orientals had not seen before coming from Caucasian lands.

First of all he won the love and affection of the people themselves. I once talked with a missionary who was taking him up into interior China. The missionary and he went on shore from their boat and the missionary was telling him what a fertile land that section was; what great vegetation it had; what

wonderful mineral deposits; what possibilities for forestry. Impatiently Bishop Bashford cried out: "Show me the people of China. Tell me about them. I am more interested in the people than I am in the minerals!" That missionary never forgot that moment nor that man; nor his spirit.

This interest in the people of China killed Bishop Bashford in the long run. He traveled night and day, in all weathers, through cholera epidemics, winter and summer; by barge, sampan, river boat, on foot, horseback, by Chinese ricksha, coolie-back; until he wore himself out for the people.

Second: He won the respect of the leaders of China. Sun Yat Sen was his friend and confidant and he the friend and confidant of that great figure who has now become a god to the Chinese and a legend enshrined in their hearts. It was no small thing to have gone into China following the devastation of the Boxer rebellion and to have won his way into the hearts of the missionaries, into the hearts of the common people of China and into the hearts of the men who were to make the new China; who actually did overthrow the old Manchu regime and bring about the new republic. But that is exactly what Bishop Bashford actually did in a few swift years.

He became not only the confidant of Sun Yat Sen and Yuan Shi Kai, the first premier of China, but also of the lesser leaders of the revolt. He was in the vortex of world events in those days and stood like the old mountain of California, Mt. Shasta, a white life in a dark land.

The leaders of China trusted him so much that he was sent on a very delicate and secret mission in 1912 to urge President Taft to recognize the Chinese Republic. Later in 1915 he was sent again by the Chinese Republic to represent that government when Japan made the infamous "Twenty-one Demands" on China. The Chinese government offered him \$10,000 in gold for this service, but he refused it and came to the United States to see President Wilson on behalf of China.

Thus three-fold was the overflow of activities which the church gave him and out of which he preached and wrote: The overflow of a rich ministry, the overflow of an even dozen years as the executive of a great university and the rich and useful overflow of a life of statesmanlike service to China in the most crucial period of all of its history.

## II

### OUT OF AN OVERFLOW OF HUMAN CONTACTS HE PREACHED

First: under this heading—he loved just everyday human beings.

From boyhood on, his life is full of stories of his interest and love for human beings; rich and poor; privileged and underprivileged. He was the friend of the outcast as well as the well-fed. He was like Phillips Brooks in this respect.

(Now turn to page 632)

# The Music Of The Church

## Things Our Correspondents Want To Know

By Ethan Bradley

### What Is the Earliest Known Hymn of the Christian Church?

**I**N the Gospel according to Matthew the closing lines of the story of the Last Supper are "And when they had sung a hymn, they went out into the Mount of Olives."

This hymn was undoubtedly the series of Psalms which was used in the Jewish Second Temple at all festivals and consequently at that of the Passover. It was known as Hallel.

The first hymn written by a Christian of which we have a record is the Hymn of the Saviour, known in its English translation as Shepherd of Tender Youth, by St. Clement of Alexandria, born about A. D. 170. The literal translation of the first line is "Bridle of untaught foals." The hymn as sung in English speaking churches was translated by Dr. H. M. Dexter in 1846, and it appeared in *The Congregationalist*, of which he was then editor.

The choir of the First Congregationalist Church of Manchester, N. H., first sang this hymn in the English text.

Little is known of the background of St. Clement. The place of his birth is uncertain, though it was probably Athens. He was for a number of years stationed in Alexandria.

### Has Hymnology Kept Pace With Modern Thought in the Church?

It has, but it is not always evident because of the fact that a new set of hymn-books is quite a strain on the treasury of the church and the old ones, bought five, ten, fifteen, or even twenty years ago, "have to do for a while longer." This unavoidable condition is a serious handicap to the part of worship in which the people take part. A glance at some of the subject headings of a hymn-book published in 1904

Invitation and Warning  
Mourners Convicted of Sin  
Backsliders Convicted and Recovered  
Judgment  
The Future State  
and these from a book of 1932  
Divine Comradeship  
Brotherhood  
Justice

### Service

### Trust and Assurance

is convincing evidence that we have come a long way in a quarter of a century.

Men and women of every age have had messages for the churches of their own times.

Look through our later hymn-books, and note the great contributions of our contemporaries. At the risk of making this page look like a "begat" chapter of the Bible, I list a few of the men and women who are giving us as fine sermons in hymns as have been written in any age: Katherine Lee Bates, Louis F. Benson, Walter Russell Bowie, Rupert Brooke, Stopford Brooke, Gilbert Chesterton, Thomas Curtis Clark, Percy Dearmer, John Drinkwater, John Finley, John Haynes Holmes, Rudyard Kipling, Edwin Markham, Earl Marlatt, John Masefield, William P. Merrill, Edna St. Vincent Millay, John Oxenham, Robert W. Service, Geoffrey Studdert-Kennedy, Francis Thompson.

*I am a Presbyterian minister and have used for many years the hymn-books edited by the late Dr. Louis F. Benson. I have a great admiration for him as an editor and hymn-writer and should like to know something about his personal life.*

Dr. Benson was a lifelong Philadelphian. He was born in that city in 1855 and died there in 1930. His college was the University of Pennsylvania and its Law School. His theological training was taken at the Theological Seminary of the Presbyterian Church at Princeton, N. J. Dr. Benson was so generally known as a great hymnologist (and he is undoubtedly the foremost that America has produced) that it will be a surprise to many to know that law was his first profession and that he practised it from 1877 to 1884.

The call of ministry to the church, however, proved irresistible and in 1888 Dr. Benson was ordained. He served as pastor of the Church of the Redeemer in Germantown, Philadelphia, from 1888 to 1893. But his greatest service was to be in his contribution to worship, — as editor-in-chief of a series of hymn-books for his own denomination, as compiler of books of worship, as author of seven works on hymnology and as special lecturer in liturgics in several theological seminaries.

Dr. Benson's last church hymn-book, *Christian Song*, was published as an interdenominational hymnal. As Dr. Henry Van Dyke said in his speech



at the memorial service for his friend of many years, "It gives clearer evidence of his remarkable qualities than any of his preceding books. Here, following his own judgment, he felt free to omit what fails to appeal to the common heart and to the spirit of song. Doleful and damnatory hymns are excluded. The man who really believes in hell doesn't want to sing about it. *Christian Song* will undoubtedly be recognized by coming generations as the finest flower of a life which was devoted with peculiar fidelity to the mystical subject of hymnology. It has four dominant notes—reverence, spiritual reality, lyrical reality and cheerfulness."

Dr. Benson's home life was one of rare beauty. Happy with Mrs. Benson and their children, sur-

rounded by comfort and the possessor of one of the outstanding libraries of the country, he lived the life of a happy old-time classical scholar. He worked quietly and gave to the world such gifts as could come only from the pen of a talented author, a keen critic and a discriminating editor. Dr. Benson's famous hymnological library of over nine thousand volumes was willed by him to the Theological Seminary of Princeton.

The dominating personal characteristics of Dr. Benson were an ardent and sympathetic interest in all people, a keen sense of humor, strict personal standards combined with amazing generosity of mind toward others, and a smile that will live as long as memory in the minds of his friends.

## Gospel Hymn Deposit At The Washington Cathedral

ONE of the many interesting announcements in connection with the great cathedral being erected at Washington, D. C., under the direction of the Protestant Episcopal Church deals with what is known as the George Coles Stebbins deposit of Gospel Hymn Material. George Coles Stebbins, as most of our readers will recall, is a living composer of gospel hymns who was closely associated with the work of Dwight L. Moody. The deposit has been made possible through the generosity of Mr. Stebbins and the direction of Dr. J. B. Clayton who has brought the deposit together.

In a recent issue of *The Cathedral Age* Dr. Clayton discusses the place of the gospel hymn as compared with the church hymn. He shows that the gospel hymn makes a definite contribution to life. The church hymn invokes God; the gospel hymn invites man. He analyzes the four necessary qualities of the gospel hymn as simplicity, tunefulness, cheerfulness and shoutability.

The great day for the gospel hymn was the age of the Moody revivals. In the revival atmosphere composers and poets such as Root, Bradbury, Bliss, Sankey, McGranahan, Kirkpatrick, Sweeny, Tullar, Gabriel and Stebbins worked and sang. The entire Christian world was singing gospel hymns. The sales of some of the more popular gospel hymns was astounding. *The Prize* by Root and Bliss (1871) reached a sale in excess of 100,000. The series of six books known as



Bookplate of the Stebbins Deposit

*Gospel Hymns* passed the million mark.

Most of the famous evangelists of the period used either their own books or books which had been prepared under their direction. Twenty-one of these special books are included in this deposit in the cathedral. Then there are dozens of copies of autographed books. It is estimated that there is a total of

25,000 hymns and songs alphabetically arranged and placed in loose leaf binders for easy reference.

Mr. Stebbins' own contributions to the deposit include about two hundred of the most prized books in his own collection, a copy of his book *Reminiscences*, a large number of his printed songs, and five original manuscripts of now world famed songs. These scripts are "Saviour, Breathe an Evening Blessing," (2) "Only a Little While," (3) "Beyond the Smiling and the Weeping," (4) "Yielded to God" and (5) "Saved by Grace."

Probably the gospel hymn was used less by the Protestant Episcopal Church than any other Protestant denomination. The inclusion of this tribute to the gospel hymn and the recognition of its place in the literature and music of the church is most pleasing to all who recognize the great contribution of the Moody and Stebbins period to devotional and religious life.

To those who have loved and profited by the hymns of Dr. Stebbins we would like to pass on the information that at eighty-six years of age he is enjoying life and still composing new songs. He is the last survivor of the great Moody company.

"With all due respect to the historians, they, too, are men of like passions with us, and they are not a little subjective."  
—*Olfert Ricard in Christ and His Men.*



# Through Worship To Expression

By Claudius Faber

THE new emphasis which our Protestant churches have been placing upon worship has been accompanied by two different reactions. First has been the beating back to the historic liturgies. This has been the almost instinctive tendency. Ministers have felt that the spirit of worship which seems to pervade the old historic communions has an intimate tie-up with the liturgical services used. The application of this tendency has sometimes seemed ridiculous. Prayers from historic liturgies have been used without much sense of fitness or appropriateness.

Churches should be warned from taking historic liturgies and using the words unless they have an understanding of the background in motive and purpose. It takes more than a printed confession to give a church a service of worship. But just as truly we should say that there can be no application of the principles of liturgy without an appreciation of the experience of the older communions such as the orthodox and Roman and English churches.

The second tendency which has also been very evident is to build worship services which will both lift and inspire through carefully prepared approaches and purposeful "continuity." I have not seen or heard this word "continuity" used in this connection but it is most appropriate. The Editor of *Church Management* has handed to me programs of worship from two churches which have gone a long way in the creation of this type of worship. One is the First Presbyterian Church of Willoughby, Ohio. Charles F. MacLennan is the pastor. The second is North Congregational Church, Springfield, Massachusetts, of which Herbert H. Deck is the minister.

Mr. MacLennan builds his services around a Service Theme. That is announced at the head of the program and carries the information of the purpose of the morning worship. In the programs from this church which I have on hand these themes are "The Christian Outlook on Immortality," "Adventurous Response of God's Leading," "The Christian Attitude Toward Evil," "Faith Functioning Vitally for Life," "The Conquest of Selfishness," "The Permanent Realities of the Shepherd Experiences," "The Glory That Remains

We are sure that the men mentioned in this article will be glad to send copies of their worship services so far as copies are available. We ask, on their behalf, that you send stamps with your request. Failure to do this often works a hardship on individual ministers.

of the Book of Books," and "Five Years of Preaching in Willoughby."

Following the theme song every part of the service is constructed to carry out that one idea. Let us take just one service which will show, in detail, the plan of the services. The one we are using has the service theme, "The Conquest of Selfishness." Follow this service through from the announcement of the theme to the prayer of dedication and see how it is aimed at the single purpose.

## MORNING WORSHIP

"The Lord is in his holy temple;  
let all the earth keep silence  
before him."

### Service Theme

"The Conquest of Selfishness."

### Pre-Service Meditation

"Live and let live!" was the call of the Old—  
The call of the world when the world was cold—  
The call of men when they pulled apart—  
The call of the race with a chill on the heart.  
But "Live and help live" is the cry of the New—  
The cry of the world with the Dream shining through—  
The cry of the Brother World rising to birth—  
The cry of the Christ for a Comrade-like earth.

### Organ Prelude

**Choral Introit** (Congregation stand as choir enters)

### The Call to Worship

Minister: God is a Spirit; and they that worship him must worship him in spirit and in truth.

Congregation: O come, let us worship and bow down, let us kneel before the Lord our Maker.

Minister: God is light, and the Father of Lights in whom there is

no variableness, neither shadow that is cast by turning.

Congregation: O Lord send out thy light and thy truth, let them lead us to thy holy hill.

Minister: God is Love and he that dwelleth in love, dwelleth in God and God in him.

Congregation: O Thou who makest the outgoings of the morning and evening to rejoice keep us in thy love this day and forevermore.

### Prayer of Recognition and The Lord's Prayer

### Hymn of Invocation

(Congregation seated)

### Organ Interlude—(Ushering)

**Anthem:** "Behold! God is Mighty"

Roberts

**Scripture Reading:** Mark 10: 35-45

**Hymn—No. 196—"O Master, let me walk with thee"**

### Presentation of Service Theme

### Silent Prayer

### Pastoral Prayer with Choral Response

**Organ Interlude** (Read through Prayer and Statement)

**Unison Prayer:** (Congregation seated)

Our Father God, we remember before thee this day that the meaning of our life is to be found in plans and purposes which reach out beyond and embrace more than our own separate lives. Remind us that the sonship to which thou hast called us in Christ makes us brothers one of another. By the power and vision that was the strength and glory of our Master's life do thou empower us to discern and to achieve a worthy conquest over the elements of selfishness in our own lives. Thus would we rise to more complete oneness with thee in the utter unselfishness which is the surest mark of thy love. Release us from the motives of greed and self-seeking. Beget in us more and more of thine own unflagging zeal for righteousness. Burn us up in the presence of every injustice, corruption, or unloveliness that mars or thwarts human life. Make us lovers of the truth. Give us a passion for all that is pure and just and beautiful. And then save us from the sin of inaction. Join us, in deed as well as in word, to the company of the Master, and all who, like him, are come, not to be ministered unto, but to minister. We pray in his spirit. Amen.

**Hymn**—No. 542, "Beneath the shadow of the cross"

**Dedicatory Statement:** (Congregation remain standing)

We express our sense of the unpayable debt we owe to the Lord of Life, not alone for the ideals which he has set before us, but supremely for the human life in which he lived out those ideals. Especially today are we reminded of the beauty and strength which his utter unselfishness imparted to his life. We, therefore, rededicate ourselves to his spirit of self-sacrifice, to his divine compassion; and we would go hence to seek thus to live by his example and in his spirit in all of life's responsibilities, tasks, and relationships.

#### Offertory and Prayer of Dedication

Silence, Benediction, and Choral Amen  
Organ Postlude

The programs developed by Dr. Deck at the North Congregational Church, Springfield, Massachusetts, follow a little different line of construction. The service theme is again given as the center of each service. The titles of the ones I have at hand include "The Wordless Music of the Stars," "Finding God in the Inner Life," "Seeking the Presence of God," "Finding God in Worship," and "Spiritual Guidance."

Dr. Deck uses hymns and poetry in his responses very effectively. Various Biblical selections are read to help develop the general theme. The following program with the theme of Spiritual Guidance will suffice to show just how he seeks to accomplish the purpose. This development in worship is very interesting to us here on *Church Management* and we shall be glad to learn of other churches experimenting along similar lines.

#### ORDER OF MORNING WORSHIP

There will be no announcement of hymns and prayers

**Organ**—"Romance" from "Concerto" . . . . .Wieniawski

Violin and Organ

#### Spiritual Guidance

THE ANTIPHONAL CALL TO SEEK GUIDANCE

**Minister:** Wait upon God, as the seed waits upon the soil and the sunshine; open your heart to Him, and He who is equal to every emergency, will give you wisdom and power to deal with it.

**Choir:** "Send Out Thy Light"

**Minister:** They that wait upon God shall renew their strength; they shall mount up with wings as eagles, they shall run and not grow weary, they shall walk and not faint.

**Choir:** "Jesus Still Lead On!"

SEEKING GUIDANCE FOR THE UNCHARTED  
WAYS OF LIFE

**Minister:** I have ridden the wind,  
I have ridden the sea, I have ridden in saddle and cars, and my thoughts like lightning have coursed the earth around. Yet nowhere can I go without Compass and Chart for my Soul.

**Congregation:** Jesus, Saviour, pilot me over life's tempestuous sea;  
Unknown waves before me roll, hiding rock and treach'rous shoal;  
Chart and compass come from Thee: Jesus Saviour, pilot me.

**Minister:** Through wind and cloud and sunshine and dark storm, go with us, Comrade God. In times of emotional stress when we fly off into trackless space, when the surging seas of confusion roll in on us, then be Thou our Pilot through the great unknown.

**Congregation:** As a mother stills her child, Thou canst hush the ocean wild;

Boist'rous waves obey Thy will when Thou say'st to them, "Be still!"

Wondrous Sov'reign of the sea, Jesus Saviour, pilot me. Amen.

#### Silent Prayer

Hush the tempest in our Souls. Lift the fog, send forth Thy light and ever guide us to Thy perfect light. Amen.

**Choral Response**—"Threelfold Amen"

Pen Portraits of Spiritual Guidance in

#### THE FULL CHOIR

Taking a cue from the tracts *The Empty Pew* and *The Filled Pew* B. C. Taylor, pastor of the First Baptist Church, Natchitoches, Louisiana, worked out the following announcement for the members of the church choir. Natchitoches is a college town and many of the choir members are students. He reports that this invitation "did a little more" to get full attendance than other forms of announcement.

#### The Full Choir

#### A PAGEANT OF MUSICAL TRIUMPH

#### Act I

#### Scene 1

#### FRIDAY MORNING

Notes to choir members.  
Telephone calls.  
Pleadings.  
Patient begging.  
Short practice pledged.  
Anxious waiting.

#### Scene 2

#### FRIDAY NIGHT

Director present.  
Pianist present.  
Students all present.  
Town folks all present.  
Fine fellowship.  
Wonderful practice.

#### Times Past

AMONG THE HEBREW DESERT-DWELLERS  
—"Guide Me, O Thou Great Jehovah"—Hymn 264

Congregation rises and remains standing for Psalter

AMONG THE EXILES IN BABYLON—"Songs of Deliverance"

Psalter Sel. 15 (Read to bottom of page 23)

OUR RESPONSE OF PRAISE—"Doxology"

AN ANCIENT PRAYER FOR GUIDANCE—  
Psalms 32: 6-11; 33: 18-22

OUR RESPONSE IN SONG—"Sing Alleluia Forth" . . . . .Buck

#### The Christian's Guidance Chart

ILLUMINATION—St. John 16: 1-14

INSPIRATION—"Christian, The Morn!" . . . . .Shelley

#### OFFERTORY

SELF-EXAMINATION — "Truth Divine, Wake My Spirit" — Hymn 183 —  
Verses 1, 2, 4, 6

INTERPRETATION—"Throwing Life's Switches"

"The Spirit of Truth . . . shall guide you into all truth"

St. John 16: 13

ORGANIZED ACTION—"Lead On O King Eternal"—Hymn 373

#### Silent Prayer and Benediction

Postlude—"Festival March in F" Gaul

#### Act II

#### Scene 1

#### SUNDAY MORNING

A filled church.  
A happy people.  
A grateful minister.  
An inspiring anthem.  
Great Congregational singing.  
Meaningful worship.

#### Scene 2

#### AFTER THE SERVICE

Expressions of appreciation.  
Words of praise.  
New resolutions.  
Determination.

#### Act III

#### Scene 1

A better student.  
Happy parents.  
A growing church.  
A better community.

Time: Friday night, 7:30—Room C11.  
College

"Too much war is being made over words that mean one thing to one person and quite another thing to another person."—*The Watchman-Examiner*.

Let authors write for glory or reward,  
Truth is well paid, when she is sung and heard.  
—R. Corbet.

# What's In A Name

By William Judson Hampton

Dr. Hampton, at the time of this writing, was pastor of the Wesley Methodist Episcopal Church, Phillipsburg, New Jersey. He is the author of "The Religion of the Presidents" and other character studies which have been widely distributed and read.

"Boys flying kites may draw in their white-winged birds,  
But you can't do that when you're flying words;  
Thoughts unexpressed may sometimes fall back dead,  
But God himself can't recall them when once they're said."

O sang the poet Carleton. "A good name is costly," said Dr. MacLeod, in the Marble Collegiate Church of St. Nicholas, New York City. What's in a name? If the name is famous, it is worth thousands of dollars provided the owner wants to capitalize it. Gen. Robert E. Lee was urged to accept the Presidency of a newly organized insurance company some time after the close of the Civil War. He said he knew nothing about the business. He was told, "That is unnecessary, we will attend to that." His answer is memorable. "Gentlemen, my good name is all that I have left. It is not for sale." Akin to that is the experience of Sergeant York. General Pershing is reported to have said that Sergeant Alvin York was the greatest hero the World War produced. He was offered several thousand dollars if he would permit himself to be photographed with a certain fire-arm, the picture to be used for advertising purposes. He declined, refusing to capitalize his patriotism. He did a brave thing in capturing unaided 132 German soldiers. He did an equally brave thing when he turned down easy money to save a good name. On the other hand, we read how Magistrate Jean Norris, of New York City, sold the use of her name to a popular yeast company for \$1,000. In return for the \$1,000 she consented to endorse the yeast under her name, and permit herself to be photographed in her judicial robes, the same to be used for advertising purposes. No wonder she acknowledged on the witness stand, "As I see it now, it was unethical." A shirt manufacturer recently attempted to register as a trade mark for shirts the name, "Amos and Andy." The owners of that name, Charles J. Correll and Freeman F. Gordon, protested against such use, and the

Patent Office ruled in their favor. Banks have been closed as the result of some "whispering gallery." Men have been arrested for starting a run on a bank through such procedure.

If banks and firms have their good name hedged about by protecting laws, the individual should be protected from the scandal-monger. The finest thing a father can bequeath to a son is a name unsullied by dishonesty, unstained by crime. We are told of a Vice-president of the United States who had a drunken profligate father. His very name was a burden sufficient to break the morale of an ambitious son. The son changed his name through legal procedure. On his own merits he became the Vice-president of the United States. Pretty tough to have as a father one whose name was a handicap. Holy Writ declares, "Honor thy father and thy mother," but there are parents who forfeit the right to such honor. Shakespeare places reputation or one's good name above property ownership. The wise man agrees thereto when he says, "A good name is rather to be chosen than great riches." Says Shakespeare:

"He who steals my purse, steals trash; 'tis something, nothing;  
'Twas mine, 'tis his, and has been slave to thousands;  
But he who filches from me my good name,  
Robs me of that which not enriches him,  
But makes me poor, indeed."

"Running down a man by car or tongue is a serious thing," said the way-side pulpit, before a large Presbyterian church in Newark, New Jersey. Thousands daily passed by that church and read the message. A good name is a poor man's capital, and the only working capital of some. A man's name is at the mercy of others. It may be bandied about at will of gossip or slanderer. The Ninth Commandment builds a hedge about one's good name, and every one needs such protection. Think of one who has the earned repu-

tation of being a purveyor of scandal! Known as such in the community. Poisoned shafts levelled at will at those whose names they would besmirch. Plenty of folks with itching ears ready to listen to venomous talk. A woman with such a reputation was standing in the center of the sidewalk in a large city, with arms akimbo, surrounded by a bevy of forty-year-old women. The one had the devil on her tongue, the others, the devil in their ears.

We quote the words of a well-known Roman Catholic Priest, Jewish Rabbi, college professor, and Episcopal bishop—words spoken at different times, neither knowing what the others had said, the four in perfect agreement. The priest in New York City said:

"We are living in a slanderous age. To cast slander is a grave sin. It detracts from one's reputation, whether it be good or bad, and when blaspheming one of God's children, the offender is likewise adding insult to God."

Dr. Nathan Krass is a brilliant thinker and outstanding Jewish Rabbi of New York City. He recently said:

"Gossip and the relaying of all sorts of rumors is the greatest of all modern evils. Did it ever occur to you, why you and I should be happy when some one besmirches the character of some one else? Why should we have joy because some other human beings have done things supposed to be wicked? Good names may be ruined, fine characters befouled, and a noble reputation besmirched with the mud of calumny. Gossip may destroy the fair name of the great Christian characters of history."

The Protestant preacher, poet, professor, Dr. Henry Van Dyke, says:

"Never believe anything bad about another unless you know it is positively true; never tell even that unless you feel it is absolutely necessary and that God is listening while you tell it. Charity thinketh no evil, much less repeats it."



Bishop Charles W. Woodcock, Protestant Episcopal bishop of Kentucky, pilloried the slanderer in the following language, preaching from the pulpit of the Cathedral of St. John the Divine, New York:

"People frequently tell things they are not sure about, and refuse to take the trouble to find out if they are true. Loose tongues; untruthful tongues; bitter tongues; tongues that assassinate. There are stock topics of conversation—the weather and your neighbors. Stick to the weather. The thief who steals in the night is not one-tenth so bad as he who robs men of their reputations. Half the miseries in this world would disappear if we could banish back-biting, evil speaking and slander."

Spencer's picture of the slanderer in "Faery Queen" may not be amiss:

"Her face was ugly, and her mouth distort,  
Foaming with passion round about her gills,  
In which her cursed tongue fell sharp and shrill,  
Appeared like asp his sting that closely kills  
Or cruelly does wound whomso she wills."

"Birds peck at the best of fruit," said Lord Bacon. A famous name becomes the shining target of the slanderer. Gladstone did not escape, neither did Wesley, nor Washington, nor Lincoln. Scandal mongers, who assail the world's famous, are cowards, and usually wait until their victim has died. Congressman Beck, of Pennsylvania, said, "There should be a law passed to keep dogs out of cemeteries."

Andrew Jackson made the mistake of his life in marrying Rachel Roberds without verifying the report that Col. Lewis Roberds had divorced her. For this mistake God alone knows how much he suffered; how his big heart bled for the woman to whom he was so devoted. To defend her fair name, he had fought a duel, and had even killed a man in a duel, because he had dared to befoul her name. Slanderers lie about us as thick as Jersey mosquitoes, waiting to pounce upon their victim. It was nothing to such folk, that this bright, vivacious, mirth-loving young woman had suffered at the hands of the insanely jealous Col. Roberds, her husband; that she had suffered personal abuse, and that he had lacked the chivalry and gallantry for which the South was noted. Col. Roberds had left his wife. He had applied to the Legislature of Virginia for a divorce on the grounds that his wife had left him. The petition was granted provided the Supreme Court should adjudge that there were grounds for the divorce. News traveled slowly in those days. When the news of the divorce reached Jackson, he believed it,

as others did. The marriage took place in the fall of 1791. Two years later they were both horrified to learn that the Virginia act had not been final, and for two years he had been living with another man's wife. Jackson believed Roberds had purposely delayed the action. They were married the second time. "Like the eagle which seeks only its own mate," so Jackson clung to Rachel.

Political vampires now had the chance of their lives at Andrew Jackson. Venomous things were published. Mrs. Jackson's name was dragged in the mire. He tried to keep the venomous tales from her. The campaign for the Presidency was over, and Mr. Jackson had been elected. He persuaded his wife to go to Nashville to purchase a wardrobe suitable to be worn at the inaugural ceremonies. While Mrs. Jackson was seated in a parlor of the hotel waiting for her train, and not recognized by any one, she picked up a paper. It contained a scurrilous account of her first marriage to Gen. Jackson. She also overheard a conversation which blanched her cheeks a deathly pallor as the winged words of slander pierced her tender heart. She heard herself dissected and described as the "Scarlet Woman," and how she had smirched the name and fame of the man she loved. The base scandals of the two years of wedded life were served up with gusto. She was dealt a death blow by scandal mongers, and when she reached her home she was another woman. She took to her bed. No medicine could reach the wound, caused by the barbed arrow of slander. Yes, Woodrow Wilson was right when he said, "Words have cut as deep as swords." Mrs. Jackson sank into an untimely grave. She was buried in the white satin dress she had purchased to be worn at the inaugural of her husband as the President of the United States. She would not witness the inaugural ceremonies of the man who had brought into her life so much of happiness. General Jackson's hour of triumph was turned into mourning for his faithful and devoted wife. He believed his wife had been murdered by the poisoned shafts of slander. He wrote the epitaph: "A being so gentle and so virtuous, slander might wound, but could not dishonor." He once said: "She was murdered—murdered by slanders that pierced her heart. May God Almighty forgive her murderers, as I know she forgave them. I never can." We believe, in after years, he, also, forgave.

James Buchanan died a bachelor. The tragedy of his life will never be wholly known. Slander separated two lovers. When a young man, he became engaged to a young woman named Anne C.

Coleman, daughter of a wealthy citizen of Lancaster, Pennsylvania. All went well until some evil tongue, with the hiss of a serpent, came and all withered in a day. A note came from Miss Coleman to her lover peremptorily breaking off the engagement. No one seems ever to have known what were the reasons, but Mr. Buchanan was unable to overcome them. Three months went by, and there is every reason to believe that there had been no change in the feelings of either. Miss Coleman visited friends in Philadelphia, and while there, was taken suddenly ill and died. Mr. Buchanan pleaded earnestly for the privilege of viewing once more her face, but he was refused. He was not permitted to follow her casket to its last resting place. Mr. Buchanan wrote, "I would like to convince the world that she was infinitely dearer to me than life. I may sustain the shock of her death, but I feel that happiness has fled forever." No second love ever came to take the place of the first. He lived and died unwedded. After the earthly body of the worn-out statesman was laid away in the tomb, his executors found in a bank vault in New York City a small sealed packet containing letters and papers belonging to his engagement with Miss Coleman, and its rupture, with a memorandum, requesting that they be burned without breaking the seal. Those responsible loyally performed their sacred duty, and the secret was buried forever. Through all the after years of Mr. Buchanan's life, men took note of an exceeding deference and courtesy he always had toward all women—a ceaseless tribute paid to a broken love. This is what slander did to two lives, or shall we say, to four?

"A whisper broke the air,  
A soft, light tone and low,  
Yet barbed with shame and woe;  
Now might it perish only there,  
Nor further go!

"Ah, me! A quick and eager ear  
Caught up the little meaning sound;  
Another voice has breathed it clear,  
And so it travels round  
From ear to lip, from lip to ear,  
Until it reached a gentle heart,  
And that it broke!"

"We transmute our time, our energies, our abilities, our very lives, into money, and the way in which we spend or mispend that money is a true measure of the way in which we spend or mispend our lives."—*Home and Foreign Fields*.

"Though asceticism as such is a one-sided exaggeration, it merely over-stresses an assential of all deep religion. Some renunciation of the temporal must ever be the price paid for the eternal."—*Evelyn Underhill in The Spectator (London)*.



# The Mission Of The Protestant Chapel

By J. W. Fifield, Jr., Grand Rapids, Michigan

**A**S life becomes more involved and complex, personal meditation and prayer become at once the more important and the more difficult. Many people supremely need the stimulus and opportunity to explore their own selfhood. Amid all the shouting without there is growing need for the voice which speaks within. Folk of all stations need to realize that silence is more penetrating than sound and that in silent meditation and introspection lies the key to enlarged spiritual energy.

What is the protestant church doing about this? How adequately is it heeding the cry of its people for this meditation opportunity? Is it providing some trysting place twixt man and Maker into which at will the hungry heart can go for renewal and peace? In most of our worship services meditation is coming to have real recognition—sometimes with the lights dimmed and a softly glowing cross upon the altar with sweet music the while. But this does not suffice for the heart overflows with trouble at various hours and the nerves grow tense other times than the conventional worship period of the Sunday morning.

It has been my privilege these past two years to observe a wonderful contribution to the life of the community in the matter of providing facilities of the sort so direly needed. In September 1929 the A. B. Klise family contributed the sum of fifty thousand dollars to East Congregational Church at Grand Rapids, Michigan, for the purpose of erecting a lovely little wayside shrine or chapel. Cram and Ferguson of Boston, architects for the million and a half dollar six unit projects of East Church, drew the plans and Mr. Cram now says of the chapel "I regard it a real contribution to American architecture."

This little chapel is never locked—night or day. An electric clock throws a switch at dusk and at dawn lighting and extinguishing lights which glow softly upon the altar and a guide light in the Narthex. Seating capacity varies from 64 to 80. Since its opening in April 1931, thousands have come to it for private devotions—to kneel on a hassock in prayer. In such a place one truly worships, a transaction with God actually takes place. The altar of Algerian Onyx was brought from Africa, the windows are among the loveliest XIIIth century windows in the world, the organ is



Klise Memorial Chapel

said to be one of the finest chapel organs in America. No wonder that more than forty weddings have been celebrated here during the year by ministers of practically every major denominational group—for any minister may use the chapel for any sacrament.

The agnostic Darrow said, when he visited Klise Memorial Chapel, "This place comes nearer making me feel religious than any other place I was ever in." Its open door and tolerant attitude tend to break down religious misunderstandings and to call us back to the real essentials of the Christian faith. A good way to eliminate boundary lines is to travel back and forth over them. In this shrine the Catholic is as welcome as the Protestant. Workmen have been seen to enter with their overalls and dinner pails while at the same time a limousine with liveried chauffeur was awaiting a jeweled lady who was praying within. A door never locked, a light never extinguished, a presence always to be found, a bridge of solitude twixt man and God.

The Klise Memorial Chapel is not a fixed over room in another building but is a building apart, connected to the other units only by cloister. Its walls are thirty inches thick. It is cathedral like in construction and significance. The folks of other faiths who might be hesitant on entering a church, feel a friendliness and welcome—unafraid and unrestrained, in the chapel—the closer to God, the closer to each other.

There's another great advantage in the Chapel Unit—it is such an ideal setting for private christenings, private administration of the Sacrament—fifty-eight have received the sacrament in Klise Chapel within the year, and also ideal for the small but significant devo-

tional services which may be held at stated intervals through the week and which in a glorious chapel are beautiful and worthwhile however many or few attend. At East Church there are devotionals in the Chapel each Tuesday Morning at ten with Holy Communion, each Wednesday afternoon at three, and at five thirty, each Sunday morning after worship Communion is celebrated in the Chapel. Once each year the Bible School may be taken by departments into the Chapel for their worship and its influence upon the children is powerful. The chapel idea is a true and worthy ideal, destined to help folk "Be still and know that I am God."

## THE LAND OF BEGINNING AGAIN

"I WISH that there were some wonderful place  
Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches,  
And all of our selfish grief,  
Could be dropped like a shabby old coat at the door,  
And never put on again.

"I wish we could come on it all un-  
aware,  
Like the hunter who finds a lost trail;  
I wish that the one whom our blindness  
had done  
The greatest injustice of all  
Could be at the gates like an old friend  
that waits  
For the comrade he's gladdest to hail.

"We could find all the things we intended  
to do  
But forgot and remembered—too late:  
Little praises unspoken, little promises  
broken,  
And all of the thousand and one  
Little duties neglected that might have  
perfected  
The day for one less fortunate.

"It couldn't be possible not to be kind  
In the Land of Beginning Again,  
And the ones we misjudge and the ones  
whom we grudged  
Their moments of victory here  
Would find in the grasp of our loving  
clasp  
More than penitent lips could explain.

"For what had been hardest we'd know  
has been best,  
And what had seemed loss would be  
gain;  
For there isn't a sting that will not take  
wing  
When we've freed it and laughed it  
away;  
And I think that the laughter is most  
what we're after  
In the Land of Beginning Again.  
"So I wish that there were some won-  
derful place  
Called the Land of Beginning Again,  
Where all our mistakes and all our  
heartaches,  
And all of our poor selfish grief  
Could be dropped like a shabby old coat  
at the door  
And never put on again."

Louisa Fletcher Tarkington.

### Bishop James W. Bashford

(Continued from page 624)

Bishop Grose says of him: "One distinctive feature of President Bashford's work as a college administrator, was its human emphasis. He had a profound conviction that personal life was the all-important thing and that the college was the guide and builder of personal character. Building and endowment were only the means to the high end of personal development."

With such a goal it is not to be wondered at that President Bashford gave himself personally to his students in undying friendships. Hear their testimony: "When I came as a young professor to the institution he had a way of making me feel as though I were a key man in the life of the college."

"As a student he gave me a world vision which has never left me. His great personality has been a constant inspiration to me."

Hear another say: "Ever since I entered Ohio Wesleyan he has been to me a veritable prophet of God."

And another testifies: "The faith anchor that came to me during my college days was largely given me at the morning chapel and in his Sunday addresses."

One man says: "It was common for students to take their troubles to him, for they knew that mere contact with his personality would help them."

But he had his contacts not only with the humble but with the great of the earth; and out of this overflow he lived and preached.

As a student in Boston he knew and had contact with Edward Everett Hale, not only writing for him, as I have suggested, but also having a friendship with him. Phillips Brooks was his hero. He listened to Brooks preach every week. He visited him in his study and always kept a picture of Brooks on his desk at Ohio Wesleyan and in China. Brooks greatly influenced his life.

Bashford writes of the richness of Boston in those days of his theological schooling: "Do you know that in some ways that was the culmination of Boston's glory? Emerson, Holmes, and Whittier, and Lowell, and Norton, and Eliot, and James and Mrs. Livermore, and Julia Ward Howe, and Wendell Phillips, and Phillips Brooks were here at that time. They were all sent for our profit and enjoyment and they are all gone now, save President Eliot. That was also the day of the giants of Boston University—Warren, Latimer, Sheldon, and Bowne. These were the men who put their stamp on us!"

A student who lived in his home, working to pay his way through college, writes: "I recall with great pleasure the visits of President Rutherford B. Hayes, and Governor Wm. B. McKinley (later president of the nation), of Alexander Graham Bell, Dr. Frank Gunsaulus. What table talk there was!"

Bishop Bashford himself said of his enrichment through Phillips Brooks: "Brooks' preaching was

the most perfect embodiment of idealism to which I have ever listened. Already I had been greatly influenced by Emerson's writings. But Brooks grasped me at the point where Emerson failed to grasp me by connecting idealism directly, with Jesus Christ. The great contribution which he made to me was his illustration by his life and words not only of the naturalness of Christianity but that it is absolutely essential to the completion of your nature. Moreover he made the Christian ministry the most natural channel for the expression of the idealism which he held. My great ambition was to do in Methodism for the young ministers of my generation what Robertson was doing in England and what Brooks was doing for the American pulpit. I heard Beecher several times, but he did not take nearly so strong a hold upon me as did Brooks. Brooks' personality impressed me as the most Christlike and his utterances as the most nearly inspired of any man whom I ever heard. His great personal kindness to me on a slight acquaintance only deepened the reverence which I held for him. My life was more fully set in the channel of the ministry and devoted to the preaching of the gospel through Brooks' influence than through any other human influence, and this influence led me to decline calls to other types of Christian work year after year without the slightest hesitancy."

It is because I have noticed the beautiful overflow of friendship with the great of the earth, which these overflow preachers had in their generation, that I call the attention of the preachers of this generation to the richness of human contacts—not only with the humble but with the great. This is the privilege of the ministry and this is its power. To know the humble and to know the great (and they are all available to the minister if he but offer them his friendship); this is the process of a great overflowing richness in our vocation.

### III

#### OUT OF AN OVERFLOW OF SPIRITUAL LIFE AND A REVERENCE FOR THE MINISTRY HE PREACHED

No man among these overflow preachers whom we have studied ever had a richer spiritual life; nor a deeper sense of reverence for the ministry itself than had Bishop Bashford. He loved his calling and he lived his religion in his every day inner life. I shall speak of the love he had for his vocation first.

He loved the business of preaching.

The characteristics of his sermon preparation were: First, he selected his theme, after careful thought and wide reading. He selected lofty themes. He never wasted time on fool's gold. He found real gold. Second, he worked out his outline thoroughly and then rapidly wrote or dictated the entire sermon word for word. Third, he delivered the sermon. Fourth, after preaching the sermon he would dictate

# A Happy Funeral

## A Visual Lesson That Plays A Prank On Old Man Depression

By Arnold Carl Westphal, Salem, Ohio

### CONSTRUCTION OF OBJECT

Cut ten pieces of cardboard, 1½ x 7 inches. On each of these print with crayon or paints one letter of the word DEPRESSION, near the end of the strip.

Punch holes in the opposite end, for a paper-fastener.

Fasten together the three letters, DIE.

Fasten together the letters, PRESSON.

Hold the strips in fan-shape to spell DEPRESSION.

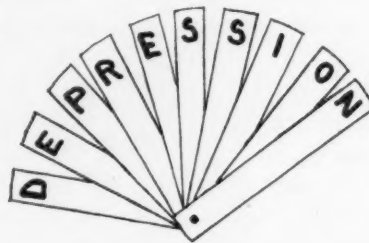
You are ready now to present the talk, which is suitable for children and adults.

### THE TALK

I want to tell you about a happy funeral. One day Jesus was on a country road, with His twelve disciples, and they met a group of people. In this group were some men who were carrying a casket. In it was the dead body of a boy, the only son of a widowed mother. She lived in Nain, in the land of Jesus, and there was a cemetery just outside the little town, and it was here they were taking the boy.

The mother was weeping, and when Jesus saw her, His great heart was touched with pity and sorrow. He spoke words of comfort to her, but she would not be comforted. Then Jesus spoke to the dead boy, and suddenly he opened his eyes, sat up and was alive. My, that was a happy funeral, because Jesus broke up the sorrow of it, when the boy was given back to his mother.

There are other happy funerals. Every farmer has thousands of happy funerals every year. Jesus said, "Except a grain of corn fall into the ground and die, it abideth alone, but if it die, it bringeth forth other fruit." What a happy time it is in the harvest, for the farmer,



The Completed Strips

after he buries the seed, and it pushes up the big earth, and presses on and on, until it has other fruit.

(Hold up the fan-shaped word, depression.)

Now we want to have another happy funeral. This time we want to bury an old man, who has made himself a nuisance. It is Old Man Depression.

Of course we want to give him a decent funeral, and we don't want to bury him alive. Let's hang a crepe on his door. (Take a handkerchief and cover over the fan.) We put the crepe on the door, as a sign of death. Well, Old Man Depression is about to be buried, for this white crepe tells me he is dead. In order to be DEAD, he had to DIE. That is what he has done. (Take out the three letters DIE, and arrange them to spell DIE. Then show them the fan-shaped arrangement, which will spell PRESS ON.

Columbus had a depression on board ship which resulted in mutiny, but he said, "Sail On, Sail On."

Livingstone had a depression in his

missionary journeys in Africa, and when he was called to come back home, he said, "I will go anywhere in Africa, so long as it is ONWARD."

When he was too weak to walk, he said, "Carry me ONWARD."

Paul said, "I press on toward the mark of the prize of the high calling of God in Christ Jesus."

it over again adding those touches which had come to him extemporaneously during its delivery. Fifth, very often he would write both sermon and outline over and over again. He was always striving for clarity, compactness, and brevity.

His attitude toward a congregation was one of great respect. Therefore, he gave of his best every time he preached. Dr. C. C. Bragdon, head of Lasell Seminary, said of his preaching, under which he sat in Auburndale: "For such a little church as ours many a preacher would think his littlest would do. Not he! He gave us pure gold every Sunday and he gave himself—also pure gold—all through the week."

Of the method of his delivery something might be said. His message seemed to take complete posses-

sion of him. Therefore he was not conscious of himself. He jumped immediately into his sermon with little introduction and his words poured forth like a torrent. Perhaps in this respect he was influenced by his perfect model, Phillips Brooks. He had a gesture peculiar to himself. This was a kind of a chopping up and down movement of his right arm, with which he seemed to be cutting open the truth which he was presenting. Then when he got into the full sweep of his message he would chop up and down with both arms, accompanied with an incessant nodding of his head. His face would shine with radiance and his body seemed to vibrate with his theme. There was no attempt at humor or the dramatic. Dr. Grose says: "His eloquence was the simple, direct, earnest utterance of a thoroughly prepared speech with a consuming passion; spiritual passion



carrying it on to the heights. His preaching combined the intellectual enthusiasm of George A. Gordon with the emotional intensity of Phillips Brooks and the direct appeal of Dwight L. Moody."

In his general attitude toward the ministry it must be said that he deliberately set out to become a great preacher. We have already noted that he set his goal high; that of becoming to the ministers of Methodism a model such as Brooks and Robertson.

He fought for intellectual integrity in his preaching. Once when Bishop Mallalieu threatened to bring a charge of heresy against him in his youthful days, Bashford said: "I am in the ministry in obedience to my convictions; I certainly should not sacrifice them to remain in the Methodist Church or in any other church."

He based his preaching in the authority of the Bible; particularly the New Testament; more particularly in the Sermon on the Mount. Prof. Rollin Walker once said of him: "No matter what his subject, if he begins with the multiplication table, he will wind up with the Sermon on the Mount."

Bishop Bashford once wrote to Bishop Hurst in 1889 of his attitude toward a sermon: "Real sermons grow out of one's spiritual life and study of the Scriptures, out of his spiritual insight, and out of the occasion which demands them." What a great definition of sermon sourcing that is for today. There is none better anywhere.

When he was offered the presidency of Ohio Wesleyan it required a great struggle to give up preaching. He wrote to a friend: "I still cherish my original conviction that peaching is more essential than teaching, and have had so many tokens of divine favor in this work that I fear to leave it without a distinct call from the Lord."

Again: "You and I believe that the ministry is the most important agency in bringing in the kingdom of heaven upon earth."

He preached not only out of this respect and reverence for his vocation but out of a deep and growing religious experience.

There was a revival meeting going on in his home town in his third freshman term. He was afraid of it. He felt called to preach. But he was ambitious for secular honors and preferment. His mother knew of the struggle in his soul and said: "There are two persons you can never run away from; you can never run away from yourself; you can never run away from God."

Dwight L. Moody visited Madison for a series of meetings. Once again this young student dodged his call; for he knew that if he went to those meetings and gave his heart to Christ he would have to preach. His brother said to him: "We boys can out-argue father and mother on the problems of Christianity but we know that they have an experience we do not possess, and there is no peace in skepticism."

Finally he gave his heart to God wholly and without reserve, and his biographer says of this high

moment in his young life: "In this high hour were the beginnings of a spiritual reality, of a certainty of the Divine Presence, and an experience of inner peace and triumphant hope which in later life became the charm and strength of his radiant personality."

Following this religious experience came another mystical hour. He took ill with typhoid and was near death's door but a vision came to him. Christ appeared and kept saying over and over to him: "Your work is not yet done! Your work is not yet done!"

Once in passing Gray Chapel he said to a friend: "Every stone in that building represents a prayer." That phrase is characteristic of his spiritual attitude toward life; a thing of which he was in no wise ashamed.

Once in a shipwreck on the Yangste, when his companion was nervously pacing the deck he said: "God is keeping watch above his own. Why should we both stay awake?" He retired in perfect confidence in God to sleep like a child until morning.

In his note-book we find his own dedication to the spiritual life in these beautiful words of consecration: "The lust of the flesh is sensuality; the lust of the spirit is selfish ambition. I am clear that God means me to live free from every form of lust and selfish ambition and to give myself in steady unselfish service to him through his children. I give myself to him in a covenant for this and will make note of his keeping power and of his accomplishments of this twofold miracle in me. 'And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work.'"

His favorite hymn was "Peace, Perfect Peace," and he asked that it be sung the day he was dying:

"Peace, perfect peace, in this dark world of sin?  
The blood of Jesus whispers peace within."

When told that he was dying he said simply and trustingly: "There's nothing to be done now but pray." Then he turned to a faithful friend and said: "Sing a hymn of praise when I am gone." At the last, after telling his beautiful wife of his love for her he whispered, what turned out to be his final words: "But Christ first!"

No wonder Bashford was a great prophet-preacher! No wonder he was a great college president, and a great missionary and a great friend. "But Christ first" meant to him exactly what it meant to General Booth of the Salvation Army, who when he was asked the secret of his success simply said: "It is because Christ has had all there was of me."

Out of this overflow of life, of human contacts, of service and serving on two continents, out of an overflow of reverence for his vocation, out of this overflow of spiritual life and religious experience he lived and preached, and finally swept into eternity to live and preach some more.



# Cadets March To Promote Church Membership

By Mary H. Spencer

This story written from material submitted by Captain C. L. Conder, Assistant Secretary of the Church Army, shows how young Episcopal laymen are carrying the Gospel into the streets of cities and unfrequented rural places. It has been described as a modern chapter in the Acts of the Apostles.

**H**IKING troubadours endeavoring to prepare rural communities for future resident ministers and to awaken a sense of evangelistic responsibility in established congregations are making a trek as cadets in the Church Army, a constituted society within the Protestant Episcopal Church in the United States since December 13, 1927.

With the definite purpose of witnessing for Christ, this group of young Episcopal laymen are to hike over a route of some six or seven hundred miles touching over seventy different towns. They are modern troubadours of God, carrying the same joyful message as St. Francis of Assisi and the same call to repentance as St. John the Baptist. In December they hope to be commissioned as evangelists by the Presiding Bishop of the Episcopal Church, the Right Rev. James DeWolf Perry, D. D.

Beginning in Boston and continuing westward through Lexington, Concord and Springfield, these "happy hikers" will return through Worcester to Boston again for the end of June. They will then march north through densely populated sections of Lawrence and Lowell to Gloucester. Turning south, they will touch many of the beach resorts on the coast and terminate the trek at Martha's Vineyard about Labor Day.

Most unusual is the daily program of these modern friars. They rise at 6 A. M., attend service of prayer or communion in a local church and spend the remainder of the morning marching to the next point of call, the distances varying from four to sixteen miles. After lunch, the afternoon is devoted to short street services and preaching at factories during noon recesses. Evening services are conducted in churches and outdoors on public squares, beaches, or village greens. At night they sleep on tables and on parish floors. They carry three blankets for their beds, and these and a few personal belongings form their baggage which they draw behind them on a small hiking cart.



Captain B. F. Mountford

Their purpose in undertaking this method of evangelism is to gain firsthand experience in dealing with the man in the street and to seek to win him for Christ, believing that a group of laymen can carry the Church to people who never attend.

Most churches have their men's and women's social clubs, but few make any serious attempt at definite missionary work in their own locality. There is a great demand by the missionary authorities of the Church for the services of these young laymen who glory in pioneer endeavor, and dedicate themselves to a ministry auxiliary to the parochial clergy of their church.

The Church Army began fifty years ago in England where it was organized by Prebendary Wilson Carille of London. Those who have watched the development of this movement in America believe that a great two-fold need is being supplied. An outlet is being formed for the evangelistic energy of those laymen who wish to dedicate their lives in missionary endeavor and yet are not conscious of any call to the priesthood, and the gospel message is being proclaimed in the highways and byways as Christ commanded.

These young men who are hiking this summer have a consciousness that the seeking after the lost sheep requires the

help of the shepherd dog as well as the shepherd. They are preparing for evangelistic work in all sorts of places. Some will be sent to mountain mission stations, others will be assigned to itinerant rural work, while prison evangelism and preaching missions will be the job of those fitted for the task. Their basic teaching will be Conversion, Consecration and Churchmanship, and their motto—"Go for souls and go for the worst." Their aim is "To bring the worst to the best." Being drawn from many varying occupations, theirs is essentially a workingmen's mission to workingmen, and their message has been tried and proved by them in everyday life before they venture forth to proclaim it to others. The cost of training is borne by those who subscribe to the Church Army funds.

While the Army is definitely a part of the Episcopal Church, its methods are quite unconventional, its evangelists holding many meetings in strange places. One in North Carolina has a weekly Bible class in a drug store; another in the Great Smokies preaches regularly to a congregation of men and lads at the village gas station. In the West Virginian mountains the Church Army makes use of the General Store.

Preaching is not the only service rendered in isolated communities. Where a married evangelist is stationed his wife often renders first aid and nurses the sick, or perhaps conducts a kindergarten for the little ones of the pre-school age. In some cases practical farming is demonstrated on the mission stations. In St. Paul, Va., the evangelist is considered a local authority on agriculture. One captain carried on a school in the woods for children of lumberjacks who were far from state schools. In colored communities evening classes are held for adults, and in several mountain places social centers and libraries are maintained. Another mission station originated in a mountainside power house. There is undoubtedly a great future for the Army and its value not only to the Episcopal Church but to the cause of lay evangelism at large is incalculable.

To the consecrated efforts of Captain B. Frank Mountford, is due credit for the growth of the movement in the United States. After serving in the English Church Army for nearly thirty years, he came here in 1925 at the invitation of American Bishops and clergy and arranged a tour of Wayside Evangelism. The following year preaching missions were conducted and the methods well tried out. That summer two caravans were dedicated and sent to the rural parts of the Diocese of New York and Vermont. Since then vans and cars have been manned in the Diocese of East Carolina, New Jersey, Albany, Connecticut, Erie, and Eau Claire. The per-

(Turn to Page 636)





# The Call Of Opportunity

By Rev. R. Moffat Gautrey, Torquay, England

*Behold I have set before thee an open door and no man can shut it.*

—Rev. 3: 8.

WITH each new dawn God sets the door of opportunity ajar, and through its opening portals rings out the challenge of the day.

The soul which is alive to the impact of the Spirit will not miss the meaning of the divine reveille. God is always seeking to quicken the conscience, arouse the will, and stimulate the endeavor to attain a worthier manhood.

With the faculties refreshed by sleep and reawakened to new activities our energies are armed to attempt fresh exploits, to achieve new triumphs; and though we may not hear Heaven's bugles blowing, if we will only listen we shall catch the still, small whisper of God's grace, and tread the providential path with firmer steps because we have heard Him say, "Go in this thy might, for the hand of the Lord hath girded thee with strength."

## The Sin of Morbid Reverie

When the call comes we must not deplete our power by any pessimistic retrospect. There is a way of looking back which is positively pagan. To indulge in morbid reverie is to reduce ourselves to the level of those who are without God and without hope in the world.

Lysippus, an ancient Greek, pictured Opportunity as a figure in full flight, with winged feet and panting speed. A lock of hair was chiselled upon the brow, but behind the head was entirely bald. To grasp that fleet figure you must meet it face to face and grip it from before. To miss it was to lose it for ever. There may be a sense in which the representation is true to the facts of life.

Shakespeare, in a famous dictum, lends the weight of his authority to that view:

*There is a tide in the affairs of men  
Which, taken at the flood, leads on to  
fortune;*

*Omitted, all the voyage of our life  
Is bound in shallows and in miseries.*

But neither the sculptor nor the dramatist is an exponent of the grace of God. His tireless mercy is not their special theme. They set forth a fact which can scarcely be denied, but the fact needs supplementing, or otherwise we are undone. There is no man who

has not failed to grasp that fugitive forelock. No mind has been sufficiently keen always to detect the rising tide. Again and again we have missed our chance, and the opportunity was golden, perhaps in more ways than one. But if we have grasped the hand of God and are endeavoring to walk in the way of His commandments we have found the comfort of that assurance: "Thy compassions do not fail." As Keble puts it,

*New every morning in the love  
Our waking and uprising prove.*

And that love does not exhaust its energies in supplying our wants and pardoning our sins. Its beneficence is also manifested in providing fresh opportunities in which we may redeem the misspent moments of the past. The call to live more sacrificially is ever ringing in our ears; unless indeed our souls are dead, and therefore unresponsive to the touch and voice of God.

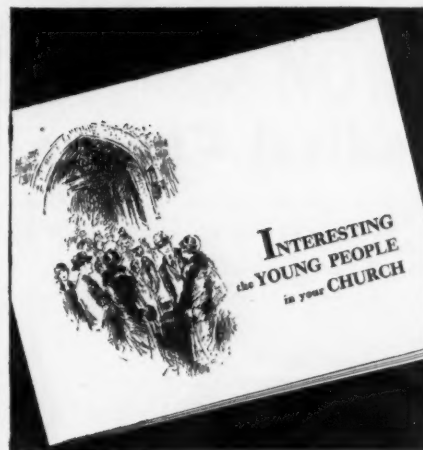
## God's Gift of Opportunity

Dean Farrar, than whom we have had few finer prophets, could, on occasion, speak in a voice heavy with the tones and terms of doom. But here is a quotation from that saint and seer, buoyant with hope and vibrant with the optimism which is born of faith:

*"Each day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers to you."*

Like a peal of joyous bells those sentences ring out the gladsome message which our hearts must often ache to hear. They set to music the call of opportunity, and that call is not human but divine. Each day opens up to us a new vista of the old world's life. Each week affords another chapter for the record of personal experience in the things which matter most. Each month may be made momentous by the initiation or completion of some heaven entrusted task. Each year is one big chance of new achievement, of spiritual quest, and moral conquest.

But the value of the chance depends upon our choice. We may use it or abuse it, uplift it or degrade it; but whatever we do with it the issue will be the transfiguration or the disfiguration of our character.



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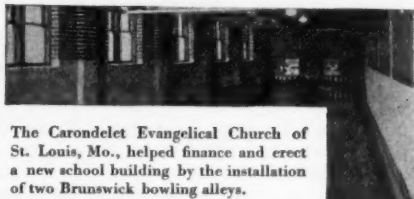
How to rally the young people...and their elders, for that matter...to the enthusiastic and lasting support of the Church is a problem confronting churchmen everywhere. Many have solved it, with our aid. Perhaps we can assist you too. Write for a copy of "Interesting the Young People in Your Church." It is a most instructive volume.

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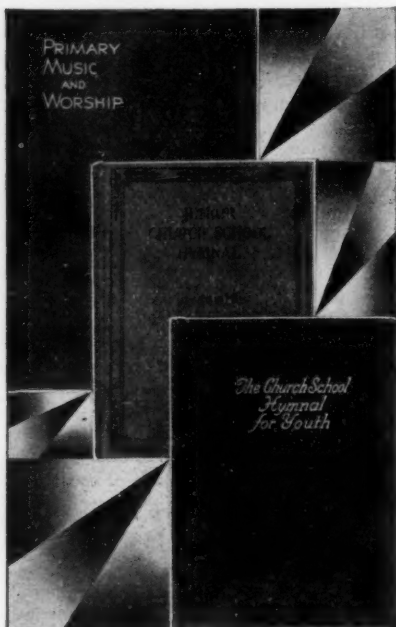
## A Radical Change

has taken place in the past decade or two in our attitude toward Church School music.

Formerly the idea was to get as far away as possible from the sedate, dignified worship of the Church. Professor Bartlett says: "The Sunday School was encouraged to use songs lively in tempo, simple and repetitious in harmony, presenting few ideas, and these of the 'happy' sort, calculated to make singing spontaneous."

Theoretically this seemed advantageous but actually the churches have been brought to realize that they were deliberately training their children away from church services of worship.

The movement is already well established restoring to the Church School the real spirit of worship, and the Presbyterian Board of Christian Education is doing its part in providing proper material through which this happy result can be best accomplished.



THE CHURCH SCHOOL HYMNAL FOR YOUTH for the Intermediate, Senior, and Young People's Departments, \$1.00 a copy; in quantities, 80 cents each. (Fully orchestrated.)

THE JUNIOR CHURCH SCHOOL HYMNAL for the Juniors. Teacher's Edition, \$1.25 a copy; in quantities, \$1.00 each. Pupil's Edition, 90 cents a copy; in quantities, 75 cents each.

PRIMARY MUSIC AND WORSHIP for the Primary pupils. \$1.25 a copy; in quantities, \$1.10 each.

These three hymnals are graded to meet the requirements of their respective departments, and each contains abundant suggestions in the line of worship material.

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### Inward Cry of Anguish

I imagine that every right-minded man whose heart is not wholly set to do evil feels oft within him the stirring of an impulse to higher and holier life. That impulse is born of the spirit. It is the divine afflatus, the true authentic flame of Pentecost. Yielded to, it will purge your soul of all unworth and wrong and refine your character from the dross of base desire.

Few of us can look back upon the past without a sense of shame and vain regret. We are not the men we might have been. We have seen the vision of the beautiful and true, but have allowed it to fade. We have felt the flame of pure enthusiasm, but have permitted it to perish. Sometimes in the bitterness of our self-contempt we are ready to cry:

*Oh that a man might arise in me,  
That the man I am might cease to be!*

There is a Man who is waiting to arise in you. His name is Jesus; and the deep significance of His name is this—that He saves His people from their sins. He is

waiting to add the dynamic of his deathless energy to your moral impotence; waiting to redeem you from defeat to victory, waiting to build upon the ruins of your failures His own far grander superstructure of success. My Lord delights in giving every man another chance. "The bruised reed He will not break, and the smoking flax He will not quench."

### Better Next Time

Others may lose confidence in us, but He hopes on. Our earthly masters grow impatient. By our blunders we test their tempers. By our misdeeds we forfeit their regard.

Repeated transgression closes for us the door of earthly opportunity, and in vain we bruise our knuckles and plead for its reopening. But in spite of our blunders God bears with us, in the love that believeth all things and hopeth all things. Notwithstanding our sins of omission and commission, He does not thrust us forth and doom us to dereliction. God gives us another chance

## Trustees Individual Liability On Notes

By Arthur L. H. Street

IN another article in *Church Management*, I have reviewed a decision of the West Virginia Supreme Court of Appeals, holding that church trustees who signed a note were not individually liable on the note, because it appeared from the face of the note that they signed as trustees. It was shown in that case the church could be legally bound by the trustees for a loan for building purposes.

But there is another angle to cases where trustees sign notes, as shown by the decision of the Florida Supreme Court in the case of *I. W. Phillips & Co. v. Hall*, 128 So. 635. In that case a note for \$2,000 was signed:

"Board of Trustees of Methodist Episcopal Church, South, La Belle, Fla.  
F. Watts Hall  
Wesley C. Richards  
R. H. Magill  
Joe M. Bryan, Trustee  
E. M. O'Bannon."

The signers on this note were held to be individually liable, because the church was an unincorporated organization incapable, under the Florida statutes, of making a binding contract. If the individual signers were not liable on the

note, no one was. Said the court, in part:

"In *Summerhill v. Wilkes*, 63 Tex. Civ. App. 456, . . . the court said: 'The law is that an unincorporated church organization cannot be made liable on its contracts. Nor can an officer of such church organization be made liable in his official capacity; but a contract signed by an officer in his official capacity binds him individually and not the church.'"

The Florida court also referred to a Virginia case where it was decided: "That a church is named as party in a contract for the services of a music director does not, if the church is unable to contract, prevent the members of the board acting for the church from being individually bound by the contract."

The court also said:

"We cannot presume that the parties who signed the note in the instant case did not contemplate the creation of a legal obligation, capable of enforcement, and, if the obligation does not bind the Methodist Episcopal Church, South, La Belle, Fla., as a legal entity, the liability must rest on the individuals who actually participated in the making of the contract."

and says: "He will do better next time." If there is anything in the world that should stimulate a man's endeavors and spur him on to do his best, it is God's trust in us that we shall yet prevail on the very field that has witnessed our most sore defeat.

#### The Hope of the Sunrise

God puts a new leaf into our fingers with every sunrise that tips the hills with gold. There it lies so fair and spotless, with its four and twenty lines which register the passage of the hours. What shall we do with it? Many of the pages of the past are blotted and spoiled with the tragic record of our sin.

Is the black catalogue to go on indefinitely? Are we content to continue in sin that grace may abound? Shall we not rather enter the school of Christ and learn how to write, in lines more fair, the autobiography we must at last present before God's judgment seat? If the hand that was pierced for our redemption guides the pen our trembling fingers hold, the blunders and pathos over which we mourn need not recur. That gentle pressure will nerve our arm and cheer our heart, and restore to us the confidence which we have lost, and win for us the proficiency which we must desire to attain.

God offers us a new chance, a new leaf, a new life—and that life is in His Son. Nowhere else can we obtain it. It cannot be generated by a frigid morality. It cannot be begotten by evolutionary philosophy or created by a scientific synthesis. It is a gift, the offer of God's free and unmerited grace. The acceptance or rejection of that offer will determine absolutely your ultimate triumph or defeat. What is the use of a new chance without a new choice? Of what avail is a new page without a new power?

It is a new spirit, issuing from a new life in Christ, which alone will enable you to subdue the passions which have lorded it over you, and compel them to crouch in submission at your feet. You can only conquer the finite as you conquer it through the Infinite. The secret of triumph is in joining forces with Him who is the Victor and the Victory-bringer. The power of moral conquest and spiritual completeness is contained in the more abundant life. Possessing that there is no limit to your possible achievement. "All is yours, and ye are Christ's, and Christ is God's."

#### The Continuous Call

To the twice-born soul the call of opportunity is indefinitely extended. Its range is not restricted to the narrow bourne of Time. It reaches out to the frontierless Eternity and finds its complete fulfillment in the vast lifetime of

God. The call is not spasmodic, it is continuous. Do not wait for some mysterious sign or miraculous manifestation of God's will concerning you. You may never see with Moses the desert bush aflame. The glory may not glow for you upon the Temple screen, as for Isaiah. A light above the brightness of the sun may not blind you with its sudden brilliance as it did St. Paul. But if you will keep alert the Spirit-

educated ear you will hear the voice that uttered itself at Horeb, commissioned the prophet in Jerusalem, and ordained the apostle on the Damascus road.

The chief thing is not the method of God's approach, but the certainty of the conviction that He has called you from death unto life that you might be a worker together with Him. Do not wait for an invitation to preach in West-

(Now turn to Page 641)

## Churches Raising Funds—NOW

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#### Victorious Campaigns in 1932

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May 2, 1932, Champaign, Ill.: "Your representative came to us just in the nick of time, after our fire. Out of a very large experience he brought to us very specific and workable plans.

"Our goal of \$75,000 over-subscribed on Victory Sunday (April 17). You will know how we appreciate his leadership when I report that a Council of our Illinois pastors has just voted unanimously to ask him to lead at once in a State-wide campaign for our State University-Student Center Building.

"His plans were based upon the spiritual preparation of our people. Sounded throughout the campaign, this has left us stronger for the long, hard pull. . . . We see now where we would have made serious blunders without his help . . . which our Chairman says added 50% to 100% to what we could have raised otherwise."

STEPHEN E. FISHER, Pastor.

#### Episcopal Rector Reports

"Our Vestry, in April, voted against a building campaign this year, and against engaging professional help. Thanks to your churchly program and service, to your modest fees, and the enthusiastic comments from our Episcopal headquarters, I am glad to report that they reversed both decisions, unanimously voting to undertake a campaign under your leadership to climax May 22 with a goal of over \$50,000.

#### 32 Campaigns in 1932—10 Denominations—16 Examples

10 Religious bodies have benefited by our cooperation within the past 5 months. Bapt., Breth., Disc., Epis., Evang. (Syn.), Evang. (United), Luth. (United), M. E., M. E. (So.), Pres. (Names and addresses on request. Also: Extracts from letters)

Raised	Type	State	Raised	Type	State
\$75,300	Building	Illinois	\$45,000	Debt and Interest	Washington
60,000	Building	California	25,000	Debt and Interest	Maryland
50,000	Building	New York	15,000	Debt and Interest	Penna.
40,000	Improvements	Maryland	17,000	Dedication	Penna.
25,000	Building	Virginia	30,000	1 year Budget	Illinois
25,000	Building	Dist. of Col.	25,000	1 year Budget	New York
15,000	Building	California	15,000	1 year Budget	Penna.
48,000	Debt and Interest	Missouri	7,000	1 year Budget	New Jersey

Helpful literature on request, also free counsel at our office or by letter if you tell us your needs, denomination, etc.

## Church Building Campaigns Bureau

Rev. Albert F. McGarrah, D. D., Director

920 Witherspoon Bldg.

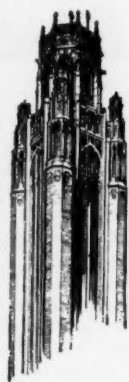
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## THE BOY WHO TOLD THE TRUTH

Once upon a time a boy saw a sign in a shop window, and on it was printed "BOY WANTED." He went in and applied for the job.

The man said to him, "Do you like work, my boy?"

"No, sir," said the boy.

"Oh," said the shop-keeper, "I want a boy who likes work."

"There aren't any such boys," said the lad.

"Oh, yes, there are," said the man.

"How do you know?" said the boy.

"Because there have been several here this morning who said they did."

"I might have said so, too," replied the boy, "but it would have been a lie."

The man gave him the job.

Howard J. Chidley in *The Man With Iron Shoes*; Doubleday, Doran Company.

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and outstanding in their fidelity to the Bible—they are built on the Bible and on nothing else. Furthermore, they actually teach more Bible and teach it better. The greatest need of the church school is answered in these finer lessons—they are definitely helpful, inspirational, interesting and character building. Tell us the department in which you are interested and we will send specimen lessons and complete details. Write today. Judge for yourself the superiority of Standard Christ-Centered Graded Lessons. Address

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## Ministers May Brush Up

PASTORS who wish to "brush up" but who cannot give an entire academic term to resident study will be provided an opportunity in the projected Summer Pastor's Institute to be conducted August 1-7 jointly by the Divinity School of The University of Chicago and the Chicago Theological Seminary. While both institutions have for years separately conducted many institutes and conferences for pastors, this will be the first time that they have conducted such a Summer Institute jointly. It is being undertaken at the suggestion and request of many pastors who wish to keep in touch with current trends in religious thought and church practice.

The ministers who enroll will be housed in the beautiful new College Residence Halls of the University on the Midway, and the regular class sessions will be conducted there.

The program, as planned, will be interesting and stimulating. Attention will be directed particularly to concrete problems with which the minister is faced in his church and community. Preaching, pastoral work, and the newer techniques introduced by the psychiatrist, mental hygienist and personal counsellor will be given especial consideration. Altogether, nine special courses will be offered and all classes will be held in the morning from 9:00-12:00. At noon the pastors will share the regular Divinity chapel service. In the afternoon observation trips will be conducted, under competent guidance, to outstanding churches and institutions and to points of interest in Chicago. In the evening a series of public lectures and open forums will be held. The program will open with a dinner at which an address will be made by Vice-President Frederic Woodward who will have just returned from a tour of foreign mission fields as a member of the Appraisal Committee of the Laymen's Missionary Inquiry.

The instructors and lecturers who will have part in the program are as follows: Vice-President Frederic Woodward of the University; President Albert W. Palmer of the Chicago Theological Seminary; Reverend Justin Wroe Nixon of the Brick Presbyterian Church, Rochester, New York; Mr. Robert Cashman, Busi-

ness Manager of Chicago Theological Seminary; and Professors A. E. Holt, H. N. Wieman, Martin Sprengling, E. J. Chave, W. C. Graham, S. J. Case, W. Hubert Greaves, C. T. Holman, E. S. Conklin; and Dr. James Mullenbach, impartial arbitrator for Hart, Shaffner and Marx, and the Amalgamated Clothing Workers of America.

Costs will be kept low. There will be a registration fee of \$2.00 to cover actual administrative expenses. Those who so desire will be accommodated in the new College Residence Halls with room, Monday to Saturday, for \$13.00, bringing the total net expense, above travel, to only \$15.00. Those who wish to do so may remain over Sunday and will be provided room, breakfast and lunch for \$2.50. Pastors in Chicago and vicinity, and others who desire to room and board elsewhere than in the College Residence Halls can attend all sessions of the Institute upon payment of the registration fee of \$2.00.

## The Call of Opportunity

(Continued from Page 639)

minster Abbey; be an evangelist in your own home. Do not sigh for an opportunity to organize a brigade in the army of the living God; seek to win fresh recruits for Christ in the place of business where you toil for daily bread.

True greatness is not in external circumstance, but in inward spiritual state. Not fame, but fidelity is the standard by which God estimates the value of our work. Then shirk no task, refuse no burden, shrink from no battle, but gladly share the travail which makes Christ's kingdom come.

*In life's small things be resolute and great*

*To keep thy muscles trained.*

*Knowest thou when God thy measure takes,*

*Or when He'll say to thee,*

*"I find thee worthy—do this thing for Me?"*

# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### 'Two Books On Paul

*Reviewed by William H. Leach*

**H**ERE are two new books on Paul which might be classified as popular. The first is *The Spiritual Pilgrimage of St. Paul* by Frank H. Ballard, our own British correspondent. The second is Bruce Barton's *He Upset the World*. Both are worth reading but the two offer an excellent idea of the contrast between the style of approach of the cleric and the advertising writer.

Mr. Ballard takes Paul back to his own century and his native environment. He borrows an idea from Hegel as a basis for analyzing the life of the apostle. You may recall that Hegel gave three stages to life. They are: the natural stage, the negative stage, and the reconstructive stage. Then with this as a basis he traces the various changes in the life of the apostle. He shows him as a Jew, a Christian and a world citizen.

Having brought Paul to a realization of his discipleship he discusses in the latter part of the book the practical problems the apostle faced as he tried to build the kingdom. These, of course, included his own temperament, the difficulty of adjusting the message to pagan conditions, the fellowship of Christians with licentious Christians and other things with which the epistles are filled.

Now to take the Barton book. Personally I am a great admirer of the craftsmanship of Bruce Barton and have read most of his books. His pen is brilliant. He reaches the popular mind. I do not think that this is as good as his book on Jesus, *The Man Nobody Knows*. I should judge that Mr. Barton knew his Jesus through a first hand experience and love. There is a feeling that as you read this book it was written without the same personal loyalty of the earlier book.

He makes out Paul as a first class sales executive. And he was just that. But when he credits Paul as being the first man to put philanthropy on an

organized basis he goes a little too far. And this criticism does not mean that Paul's organized effort for the churches of Jerusalem is not appreciated.

Though Mr. Barton is not a preacher he likes to preach. The best part of his book is the last on *The Journey into Spain*. In this chapter he draws many deductions from the unfulfilled aspiration of the apostle and applies it to our lives today. In contrast with this Mr. Ballard is a preacher but his book is concerned with revealing the character of the apostle rather than giving lessons and deductions from his life.

The searcher after Paul will get more from the Ballard book; the luncheon club speaker will find more in Mr. Barton's. The preacher should read both.

*The Spiritual Pilgrimage of St. Paul* by Frank H. Ballard. Harper and Brothers. 158 pages. \$1.50.

*He Upset the World* by Bruce Barton. Bobbs Merrill. 186 pages. \$2.00.

*Mysticism of Paul the Apostle*, By Albert Schweitzer. Henry Holt and Company. 396 pages. \$3.00.

This book grew out of the author's feeling that there was need to explain "how the purely eschatological belief" of the early church "developed into the Hellenistic one." He rejects the notion that this process was due to Paul. On the other hand, he "assumes the complete agreement of the teaching of Paul with that of Jesus." But Paul did prepare the way for the Hellenization of Christianity by his "eschatological mysticism of the Being-in-Christ" which gave it a form in which it could be Hellenized.

Dr. Schweitzer insists that "from his first letter to his last Paul's thought is always uniformly dominated by the expectation of the immediate return of Jesus, of the Judgment, and the Messianic glory." This conception formed the framework which determined his doctrines of redemption, of dying and rising again, of the law, of the righteousness by faith, of the sacraments, and of ethics.

He does not, however, insist on our acceptance of Paul's conceptions of these matters. They are not valid for our day.

We have outgrown the eschatological views of Paul's day. Accordingly we should "claim the right to conceive the idea of union with Jesus on the lines of our own world-view." For this Paul has set a noble example. He is "the patron saint of thought in Christianity." He took the belief in the coming Messiah and thought "it out so thoroughly that it became freed from its temporal limitations and becomes valid for all times." "Without giving up eschatology, he already stands above it." "The Naturalistic-eschatological constitutes only the outward character of his mysticism, whereas the inner essence is determined by the close connection of the concept of redemption with the belief in the Kingdom of God."

The contribution that Paul can make to modern Christianity is to cause it to return to the immediacy and intensity of the faith of early Christianity. Dr. Schweitzer thinks that present day Christianity has a tendency to be wholly concerned with individual redemption, and not equally with the coming of the Kingdom of God. "Our religion must renew itself by contact with Paul's Kingdom-of-God religion." But this does not mean that we neglect individual redemption. "Purely from inner necessity, not with a view to success, there arises an activity which is determined by the Kingdom of God. As a star, by the inner law of the light which is in it, shines over a dark world, even when there is no prospect of heralding a morning which is to dawn upon it, so the Elect must radiate the light of the Kingdom in the world. This manifestation of the Kingdom of God from inner necessity must be the core and kernel of the matter; to this any work deliberately directed to the realization of the Kingdom is merely the outer envelope. We have constantly to remember the inexorable law, that we can only bring so much of the Kingdom of God into the world as we possess within us."

C. R. B.

### *Doctrinal*

*Evolution and Theology*, By Ernest C. Messenger. Macmillan Co. 303 pages. \$2.50.

Here is a very cleverly guarded progressive statement of the Catholic point of view on the question of evolution and theology. Dr. Messenger, a recognized faithful Catholic, has attempted a statement which evidences at least a willingness to reckon with the problem of evolution. But lest he should be questioned too severely or blamed too much there is a preface by Father Cuthbert Lattey, S. J., and an introduction by Dr. Souvay, C. M., D. D. S. Both men in their brief statements offer a splendid apology for the author and defend his position. Dr. Souvay goes so far as to express definitely the opinion that the solution to



# BOOKS OF IMPORTANCE

## AIDS TO CHRISTIAN BELIEF

By *Bishop Francis J. McConnell*

This is a discussion of the life forces that do not produce abstract theory or lead to scientific knowledge, but that create a feeling of awareness of the worth of spiritual ideals and of their validity. How the mind can be trained toward conviction, how ideas grow, how we respond as individuals to social stimulus in the religious realm, what happens to the life which accepts moral challenge are some of the themes discussed.

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Methods and Training for Successful Piano, Vocal, and Platform Leadership

By *Reginald L. McAll*

Worship becomes a joyful habit when its experience in early life has been successful. Much has been written about the theory of worship, but those who are responsible for its conduct and especially for its music are asking for practical guidance in their task. In this book Mr. McAll deals with four essentials: good group speech, good singing, good leadership at the piano and on the platform, and good worship materials.

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## WINNING WAYS FOR WORKING CHURCHES

By *Roy L. Smith*

The ambition to make the church a more effective instrument of the divine purpose is dominant in the hearts of its consecrated members everywhere. In this volume pastors and other church workers will find many suggestions that will help in that direction, a large number of them having been tested out successfully by the author during his pastorates of important churches.

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## HISTORY OF THE ENGLISH HYMN

By *Benjamin Brawley*

Many books have dealt with the music of hymns. The present work, however, is concerned with the words. It surveys the entire field of the English Hymn, clearly indicating schools and tendencies, and giving due attention to individual compositions, their authors, and the general order of development. Illustrated.

NET, \$2.00; BY MAIL \$2.20

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**The Interpretation of Religious Experience,** by Percy Gardner. Cokesbury Press. \$2.00.

This book from the pen of Dr. Gardner, coming as it does at the ripe age of eighty, may yet prove to be the crowning literary achievement of this distinguished British scholar. We first knew Dr. Gardner in the field of historical criticism in such works as the *Historic View of the New Testament* and *The Ephesian Gospel*. His later works dealt with the broader fields of Christian Ethics and Beliefs. This latest work on Religious Experience is based on wide and careful scholarship of over half a century.

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field. He is modern in outlook and approach but well rooted in the historic forms of Christian faith. He avoids the pitfalls of vagueness and subjectivity. The present writer feels that he is too much in bondage to old forms of expression which in some cases sound strange. Examples are "pneumatic type of Christianity" and the use of the word *telepathy* in such connections as "Unless *telepathy* in some form be real the effect of such prayer (private) can only be subjective on the mind and spirit of him who prays." These expressions will find a more congenial reception in England than in America.

The book is a definite contribution to our understanding of religious experience and will, we believe, find a high place in our religious literature. A. J. C.

**Why I Am a Christian,** by O. Hallesby. Augsburg Pub. House. 176 pages.

This volume comes from the pen of one of the foremost theologians of Northern Europe. Dr. Hallesby has written a number of books that have been widely read on the continent. Knowing his soundness, the Lutheran Board of America presents this interesting volume. It has been translated by Clarence J. Carlsen in beautiful style.

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**The Church and War,** by Albert R. H. Miller. The Bethany Press. 202 pages. \$1.50.

The author is evidently a pacifist of the non-resistant type. His treatment of his theme is put very clearly in its chronological order. He begins with the Biblical teaching on war. He then considers the attitude of the early Christians and traces the attitude through the Reformation and down through the World War. He sees some hope in the growing peace sentiment within the Church in recent years. He prophesies the ultimate triumph of peace. Professor Jerome Davis, of Yale University, writes the introduction.

The absolute non-resistant has chosen the simplest formula for avoiding war. Others who call themselves pacifists, in the sense that they desire to abolish war, consider it too simple. They do not think that the extreme pacifist faces all the phases of the problem or that his solution will work it out. All will not agree with Mr. Miller, and there will be some who will feel that he is unfair—and a trifle belligerent!—in his statements regarding the Christian Church during the World War, but he has made a valuable, even though partisan, contribution to the cause of peace. F. F.

## Preachers and Preaching

**Through Experience To Faith**, by Frederick K. Stamm. The Abingdon Press. 213 pages. \$1.50.

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**He Whom a Dream Hath Possessed**, by John Knox. Ray Long and R. R. Smith, Inc. 121 pages. \$1.25.

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R. K. M.

**Facing the Golden West**, by William Bernard Norton. Metropolitan Press. (Portland, Ore.) \$1.25.

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T. C. B.

### Religious Education

**The Sunday School in Action**, by Clarence H. Benson. The Bible Institute Colportage Association. \$1.75.

The author of this new volume on Sunday school administration is a director of the Christian Education course in the Moody Bible Institute of Chicago and secretary of the Evangelical Teacher Training Association. The special slant of the book on religious education is naturally that of the Bible Institute.

Much of the book will be found helpful by many schools, especially those chapters on the History, Importance, Organization, Publicity, Housing, Equipment, and Finance of the Sunday School. The author uses language that any superintendent can understand. The technical words found in much religious education are absent. The book would be much improved, however, if its 324 pages were reduced by more compact writing.

The author differs strongly from the International Council in the matter of curriculum, leadership training and standards. He feels that no course of lessons "is complete unless in one way or another it includes the study of each chapter of the Bible." He quotes approvingly the criticism that "the present trend in teacher training is to prepare students to teach anything without giving them anything to teach." In the training course which he recommends twice as much time is given to the Old Testament as to the New Testament.

This reviewer welcomes the emphasis of the author upon the religious purpose of the Sunday school and upon the need

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of teachers whose highest aims shall be to lead boys and girls into the Christian experience. He does not feel that the author sufficiently recognizes that the process of genuine Christian education is itself evangelistic and that evangelism does not need to be dragged in by such devices as Decision Day. Few pastors will agree with him that "in relation to the school the pastor's most important task will be the preparation for Decision Day."

While the educational leaders of the thirty and more denominations cooperating through the International Council will probably not agree with much of the author's criticism, such criticism ought to help them to think through again their own objectives, curriculum, program of leadership training and standards.

J. E. R.

**Service Book for Schools**, edited by the Rev. John W. Suter, Jr. The Macmillan Company, 194 pages. \$1.25.

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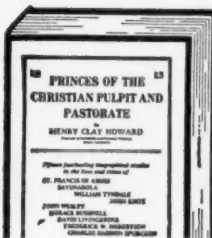
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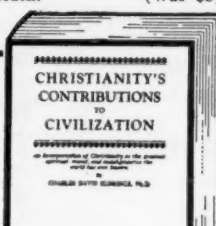
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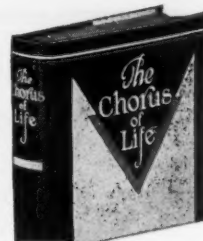
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**The Approach to Religious Education in Sunday School and Day School**, By Basil A. Yeaxlee. The Macmillan Company. Price \$1.50.

In this new volume by the principal of Westhill Training College, England, teachers are reminded that they must take account of the findings of biology, psychology, the physical sciences and philosophy, as well as the Bible and theology. As the author says, "The teacher and his teaching must be rightly related to the whole world of thought and ac-

tion in which both teacher and taught continually move." The teacher "may not have leisure or opportunity," he says again, "for delving deeply on his own account into the different studies which bear closely upon his task—but he must know what help he can derive from the work of other men and women in these fields and as far as possible he must see how all these elements of knowledge and insight not only belong together but do, indeed, enrich his own endeavors and make them far more significant than he had dreamed."

Dr. Yeaxlee has given us a foundation book for educational theory and many suggestions for educational practice. The reader is invited to do real thinking to which the style and message of the book lure him on. In Chapter 5, "The Heart of Christian Teaching," the book reaches its climax, although there is a succeeding chapter on "The Vocation and Training of the Teacher." "The heart of Christian

teaching is not simply that there is a Jesus of history but that the spirit of Jesus is, and has been for two thousand years, at work in history." "Worship," he says in concluding this fine chapter, "is far more than creating the atmosphere in which religious or any other instruction may most effectively be given. It is recognition of the fact that, if the heart of Christian teaching lies in the life of Jesus and its impact upon us, the Spirit of Jesus, which is the Spirit of God, is the chief partner in this divine enterprise of education."

J. E. R.

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(Continued on Page 649)

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## Are Professors Playing The Game?

By Alfred L. Murray, Lansdale, Pennsylvania

In the seclusion of an editorial office we do not see all that is taking place in the religious world. If the charges Mr. Murray makes in this brief article are true, or approximately true, it is time those who believe in Christian Brotherhood take notice of this thing.

FROM the chairs of theological Seminaries come condemnations of the present social order. We are told that the old things are passing away in the economic crisis. The professors urge us all to get into the great game of life and help the underdogs—those whom life is treating hard. Yet I wonder if these same divines are playing the game of Christian brotherhood.

Theological professors continue to supply pulpits while worthy and talented married men in their schools are destitute. Some professors plan to preach every Sunday, just for a little pin money, but which to the unemployed student would save many tears of anxiety. I talked to a state secretary who informed me that strong ministers came into his office and cried. The bank had failed. Their churches had gone under. The ministers were without work or funds. They had lost their life savings and their families were hungry for bread. They begged for a pulpit to supply, but no pulpits were available. In that city the vacant pulpits were supplied by Professors Black, White and Yellow of The Brotherly Divinity School.

Some of the professors try to justify themselves for their unpardonable selfish acts on the grounds that they did not seek the church—the church sought them, or that the church needs their help—they will build it strong. They are good Samaritans helping their weak brothers. The latter statement has been proven false so often that it is no longer a joke but a fib. I can cite instances where the opposite results have followed.

Of all the seminaries that I know, only one school has seriously considered the question of pulpit supplying. The faculty of an eastern Baptist Theological School has ruled among its members that no professor shall be pastor of any pulpit for more than three months out of a year, then only with an eye to place an unemployed minister. These men

have gone far ahead of many of their brethren, and their plan could be improved.

An executive told me that he attempted to get all the ministers in executive positions, theological professors and others engaged in religious work to agree not to accept pulpit supply work so that the unemployed men might have an opportunity to earn sufficient to buy bread, but his suggestion was unwelcomed. Many refused to adopt it, saying it was not practical.

Can it be that God's ministers have grown commercially minded? I do not know, I only ask.

I know, in my small acquaintance, that twelve ministers could go to churches tomorrow if twelve professors would be satisfied to stick to their teaching positions.

Theological professors that pride themselves with the facts that they preached so many times last year, conducted more funerals (paid for services rendered) than several pastors and married dozens of couples, simply are not good sports. They are not playing the game.

There are some ministers that are in the same class. In order not to jeopardize their own salaries they have let their assistants go.

It is a time for the leaders of religious thought to share with others. The world will not hear any group or individual that preaches one thing but lives another.

I recently read of a workman that gave half of the extra work that came to him to other men. He was not a religious man. I have not read yet where a professor has declined to accept a pulpit supply or a minister an extra fee, saying, "Brother Blank is out of work; give him a chance."

'Tis with our judgments as our watches;  
none  
Are just alike, yet each believes his own.  
—Pope.



## Various Topics

(Continued from Page 647)

personality that he devotes one office day each week to conferences with those who need his help and advice.

Vash Young believes that every man is working for somebody. Even the man who is out of stated employment is subject to some task master. He may be serving time for discouragement or cynicism. On the other hand he may be working for optimism and success.

Religious publishers had a contact with Vash Young. He once tried to sell advertising for a missionary magazine. He didn't sell much space. No one ever has. But he turned discouragement into triumph in his own life. He feared to meet people, feared to put his proposition up to them, feared to face facts. But these fears have been conquered and now folks with fears go to him. You will like this book, preachers. Lay aside theology for an hour and read Vash Young.

W. H. L.

**The Music of the Gospel**, edited by Stanley Armstrong Hunter. The Abingdon Press. 324 pages. \$2.50.

Christians sing because they want to, because they must. The editor has provided church people with an admirable collection of contributions from notable men. These in turn praise the singing function of the Church, analyze the appeal and chief ideas of great hymns, and in the process emphasize many of the great essential affirmations of the Christian faith. Hymns like "O Love That Willt not Let Me Go," "Day is Dying in the West," "Lead on, O King Eternal," and "Crown Him with Many Crowns" have been chosen.

All the contributors give their personal views on the hymns, and provide many human-interest stories associated in some way with their subject. A knowledge of the values of these hymns, together with an understanding of their historical backgrounds, should add a new dynamic, a new spirit, to the congregational singing in all our churches. It is tremendously helpful to know how the authors came to write these hymns, and how they appealed to various people.

This is an eminently worth-while and helpful book, which will be read with appreciation and great profit.

R. K. M.

**Honesty or Politics**, by Nan Britton. Elizabeth Ann Guild, Inc. 374 pages. \$3.00.

A few years ago a book by this author startled the entire country. It was *The President's Daughter* in which she related her love life with President Harding and stated that he was the father of her baby girl Elizabeth Ann. Literary critics were pretty unanimously agreed that the facts of the book were genuine. There was a vigorous disagreement, however, as to the motive back of the writing. The contention of Miss Britton was that she was interested in the cause of all illegitimate children and had organized the Elizabeth Ann Guild to sponsor and agitate legislation to make away with the stigma placed upon children born out of wedlock.

The sensational story of the volume quite overshadowed, in the popular mind, the deeper interest the author had at heart. In this second volume she tells the story of the first book, her efforts in securing cooperation in getting it published, the men and women who worked with her and her own fight to keep the

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social ideal above the sex appeal of the volume. This volume adds nothing new to the story of President Harding but it does tell a great deal of the motives and methods of the author.

Of the many books which have dealt with the scandals of the Harding administration and life, Miss Britton's books have easily been the most temperate and restrained. Personally I have found

nothing vicious in either them or her attitude. Compared with the Gaston Mean's book or the later one by Daugherty these volumes are classic examples of good taste. If any efforts of Miss Britton's can make life easier for unmarried mothers or for the little babes who come fatherless into the world we desire to encourage her efforts.

W. H. L.



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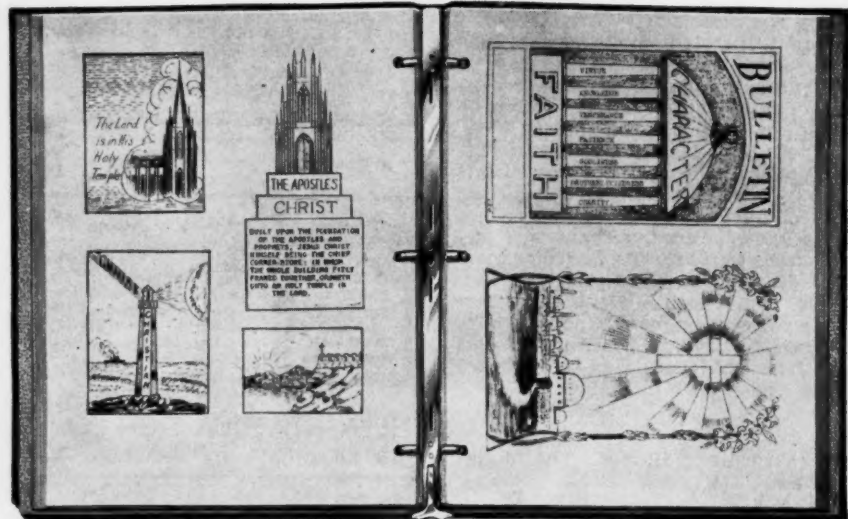
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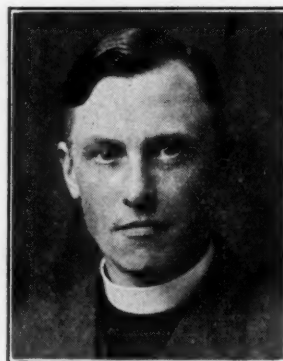
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## Reparations And War Debts

By Frank H. Ballard of Bristol, England

ANYONE who tries to understand the public questions of this generation is soon brought face to face with the problem of finance. Nearly all political questions within a country and nearly all the larger questions of international relations are closely bound with economics. Anyone therefore who pretends to give leadership to his own people or who attempts to be a reporter from one nation to another ought to pay considerable attention to budgets, debts, tariffs and the gold standard. It is however a task for which a special training is necessary, and as I have not had that training discretion should keep me silent. But it is sometimes necessary that fools should step in where angels fear to tread and a book before me tempts me to try my prentice hand. It is "The Truth about Reparations and War-debts" by the Rt. Hon. David Lloyd George, a small, plainly-written story which even the novice can follow and perhaps un-



Frank H. Ballard

derstand. I have seen no reviews of the book yet but I am told that the critics have been severe. Some critics would be severe whatever Mr. Lloyd George wrote: few critics in any country are impartial enough to treat books on their merits whatever name may be on the title-page. Probably the book will be published and

widely discussed in your own country so it is unnecessary for me to try to forestall your own conclusions. Unless I am greatly mistaken it is a book to be read by Americans as well as British and by men of all parties within both countries.

Mr. Lloyd George's name is well-known throughout the civilized world, but perhaps some biographical information will be acceptable. He is a Welshman who next year reaches the psalmist's span of three score years and ten. He entered Parliament when he was 27 years of age and from then until now has represented the same constituency. He first made himself known as a fierce critic of the Conservative Government, especially the Education Bill of 1902. He condemned the South African war, the Tariff Reform proposals of Mr. Chamberlain, and many other matters of policy more interesting to Englishmen than Americans.

(Now turn to Page 653)

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# The Editorial Page

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## *A Matter Of Faith*

**T**HIS depression business is rapidly reaching a place where it is a matter of faith. The recovery from the low levels is going to depend on just how much one believes in the future of humanity, the government of the people and the present order of society. All plans for reconstruction have this one simple standard for a basis.

Sad as it may seem there is apparent no rush to the colors of faith. Those who control money are not anxious to invest in the future at the present. Money magnets are moving slowly and experimentally. As one remarked concerning the much publicized program of a certain automobile manufacturer who has started out to single handedly stop the depression: "Yes, he has started to manufacture new cars, one for each of the official sales stations. The movement was cautious, almost saying, 'I hope this is the time to do it, but I am not sure.'"

That Mr. Average Man is not overflowing with faith is easily realized from the government propaganda to get money back into the banks. Progress is reported but it has not been great enough to raise hopes for a speedy recovery of the money market. The average, day by day, saver is not quite so sure of the permanent status of society.

There are two philosophies which are applied in the present depression. One is that of Mr. Babson and some other economists. Their theory is that these depressions are periodic and revolve as the seasons of the year. With prosperity comes over-speculation and public dishonesty. Then, as a reaction, we have depression. With the depression comes a renewal of the old moralities and things start going again. Faith, for people who follow this line of reasoning, is the belief that we must rise out of the slumps as nations have in the past. Applied to business the depression offers the best time to invest and advertise.

But there is another philosophy which is applied in a period such as this. James Russell Lowell tells of it in a line:

"New occasions teach new duties."

Those who follow this philosophy believe that the way to climb out of depressions is not by a return to the old but by advancing to the new. Revolutions are born in periods such as these. Out of such eras have come the great democratic movements of the world. Constitutional liberty, the births of the republics, and other great epochs argue that Lowell is right and that "humanity's course is upward."

Personally we prefer to place ourselves with those who share this latter faith. The evidence seems against it, at times, we admit. Most of the men who have been out of work for months are not worrying about a new social order. Their children are hungry and their wives are frantic. They want jobs. Altogether too many months

out of their short lives have been spent in aimless wandering and thinking. The scars of the period have cut deep. They will carry them to the grave—and beyond.

There is a great need for a faith in a future just now. Industrial recovery is dependent on it. The churches should have a big part in building it into the lives of men. Preachers who have professed a faith in the ever upward and onward march of mankind should preach it as never before. Preach it to re-establish your own faith; then preach it to convert others. The past eighteen months have been ones of adjustment for preachers and churches. They had to balance their budgets. They had to share sorrow for those who have lost their wealth. Preachers have had to adjust themselves to live on less money.

But now the time has come to put these things out of the way and preach a faith for the reconstruction of society on a high plane of Christian idealism.

## *The Church As A Creative Force*

**T**HE above editorial leads us directly into another consideration. That is the part the church should play in a day such as this. There are those who feel that the church is one of the barnacles on civilization. She lives best when the world is rich. From the plenty of the rich she receives sustenance for life. But as poverty follows prosperity, they feel, she passes out of the picture.

That many churches have this attitude is clear to any observer. Half the church mortgages which are accumulating unpaid interest charges are the result of this kind of thinking. When the world is prosperous churches are builded. They hold pleasant services for the cultured of society. But when money is scarce churches close.

The genuine church of Jesus Christ refuses to accept this analysis. It believes that it is a creative force in society and that its power is not limited to days of prosperity. No church today, nor group of churches, faces situations as difficult as those faced by the apostles when they went out to found the first churches. Their work was not on the surface of things. It was genuinely creative, creative for the church and creative for the world it served.

There is a desperate need for a creative voice. Millions are anxious to know where the world is heading. Who shall tell them but the Church of Jesus Christ? But its cries for self pity can easily out-noise its voice of construction. Millions are anxious for the security which only faith can give, but they cannot receive that faith from a church which has no faith in itself.

When Jesus hung on the cross there were some who snarled out, with biting sarcasm, "Physician, heal thyself." Jesus did not come down from the cross but used his sufferings to bring the world to God. I covet that spirit of Jesus for the church of today. There will be some to cry as money



is less plentiful and visible programs must be curbed, "Physician, heal thyself." But if the church has the true spirit of the Master these cries will be as futile as those who would torment the Christ. For out of a period of suffering will come the new leadership to bring the world near to God.

### A Ministers' Union

ONE of the most interesting developments of the past few months has been the organization, in New York City, of a ministers' union. This has been a much discussed subject in a prophetic sense but it is the first actual instance we know of a definite organization. The organization has been completed and it is, to all appearances, a going concern.

Will this group unite with the American Federation of Labor? That question will occur to many. The answer is that as yet no decision has been made on the matter. The preamble of its constitution shows that it is very friendly to organized labor and the purpose of organization is largely to express in some concrete form that sympathy.

The interest of this group will be much larger than the welfare of clergymen. It makes that plain in the following statement:

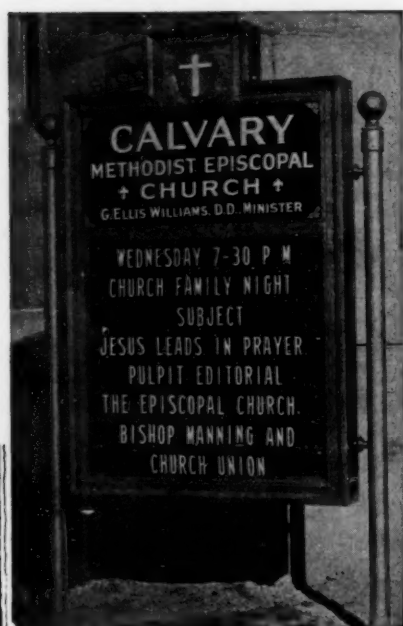
"In forming this union we would make it clear that we do not subscribe to any philosophy which would conserve the interest of one group of producers at the expense of others."

One of the primary interests of the group is the study of ministerial ethics. It has already conducted studies in the possibilities of equalization of clergymen's salaries. It is cosmopolitan in spirit and clergymen of all faiths are invited into its membership. Meetings are held in the Labor Temple.

Will it succeed? *Church Management* will not hazard a prophecy at this time. The churches, in their pronouncements, always have a sympathy for labor. But you would travel a long way to find any branch of the church which operates its printing houses or other productive businesses on a strictly union basis. Ministers talk about equalization of salaries—that is the smaller salaried preachers do. The better paid ones are not usually in the discussion. But there has been little progress made toward equalization.

We have had some experiences with ministers and we feel that the profession is still a long way from that solidarity in purpose and brotherhood which will make a real union possible. Sermons on group sacrifice do not always reflect the true spirit of the preacher.

On the other hand, if the economic depression hangs on long enough most anything may happen.



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6-32

### THE GENERAL GOAT

Are China and Japan at war?  
Lay the blame on Hoover.  
Has Johnny's tumble left a scar?  
Lay the blame on Hoover.  
Are scores of banks compelled to close?  
Have Jones and Jenkins come to blows?  
Has business fallen on its nose?  
Lay the blame on Hoover.

The cook has made the pie too sweet,—  
Who's at fault but Hoover?  
The farmers cannot sell their wheat,—  
Who's at fault but Hoover?  
The season's wet, the season's dry,  
Tom Toper has a store of rye,  
The stocks are low that once were high,—  
Who's at fault but Hoover?

The teacher is an arrant fool?  
Put the blame on Hoover.  
There's only nonsense taught at school?  
Put the blame on Hoover.  
The gangsters rule at City Hall?  
Clothes are too scanty, shoes too small?  
Depression's hanging like a pall?  
Put the blame on Hoover.

Your paper never comes on time,—  
Who's at fault but Hoover?  
The poets know not how to rhyme,—  
Who's at fault but Hoover?  
I'm going to lose that Johnson loan,  
My Sunday suit has shabby gown,  
My neighbor plays the saxophone.—  
And who's to blame but Hoover?  
Amos R. Wells, in *Christian Endeavor*  
World.



## Reparations and War Debts

(Continued from Page 650)

He became a Cabinet Minister in 1905 and as Chancellor of the Exchequer introduced an invaluable scheme of state insurance for the aged, sick and unemployed. In the events leading up to the Great War he was for neutrality—until Germany invaded Belgium. Once however Belgium's territory was violated he believed neutrality was impossible and set himself to equip this country for war. In 1915 he went to the Ministry of Munitions. At the end of 1916 he succeeded Mr. Asquith as Prime Minister. He remained Premier until the end of the War, was our chief representative at the Peace Conference, and fell from power in 1922. Through these years he had lost many friends, partly on personal grounds and partly on account of policy. Today he stands without a party in the country and with only a handful of members in the House of Commons to cooperate with him. It is a dramatic fall and in nothing less than a book could all the reasons be given. Perhaps some of the reasons will never be revealed, for they could be stated only if we could state all the mysteries of personality and explain the secrets of popularity. I myself have changed many times in my attitude to this Wizard of Wales. I have admired, condemned and excused. Who knows where I shall find myself next?

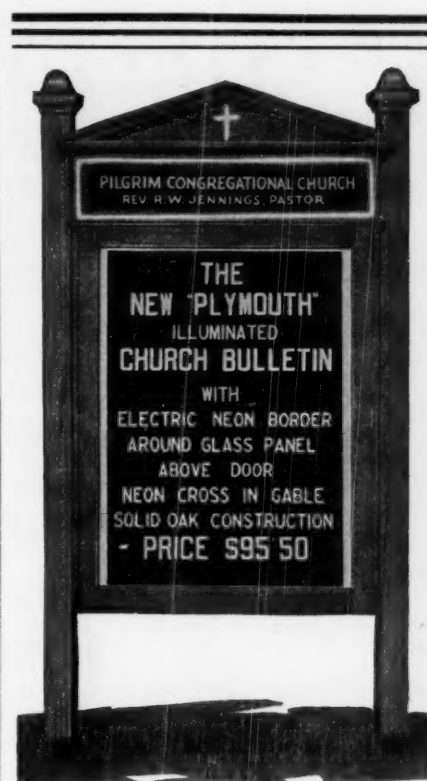
One thing must be said for Lloyd George—he has plenty of ability. And no person living has had more opportunities of a first-hand knowledge of the immense problems of post-war finance. What he has to say therefore about reparations and war-debts has some authority, even for those who do not accept his conclusions.

The book before me is one of the most tragic narratives I have ever read. It rests upon a few assumptions which many people will be quick to challenge. It assumes that Germany was responsible for the War, that reparations might therefore be claimed, and that the cost of the War was such that reparations should be to the limit of Germany's capacity to pay. The answer to this would seem to be that in an indirect sense war guilt cannot be fastened upon one nation to the exclusion of all others, that in a direct sense the burden of blame rests upon the ex-Kaiser and his advisers, that if the German people supported that culpable government it was because it was misled, as nations are apt to be misled at such times, by their rulers. And even if Mr. Lloyd George's assumptions were allowed to pass unchallenged one would have to challenge the methods that were adopted to collect the money. By no stretch of the imagination can it be justice when the plaintiff, the counsel,

the judge, the assessor and the policeman are all one and the same person. In those days when the terms of peace were being discussed I used to say, but found few to agree with me, that if we sought reparations we should ask neutrals to draw up the bill. But it was not really justice that men wanted: they wanted to impose terms in the tone of a conqueror at the end of the bayonet. That way lies anything but sanity. It is almost too much to expect men who have been engaged for years in bloody warfare (unless Christian principle is firmly entrenched in their minds) to make a peace without vindictiveness, and therefore without the seeds of further troubles in it.

All this is seen in the reluctance of the victorious countries to acknowledge simple economic facts. They refused to acknowledge that Germany could not pay the whole cost of the war. They refused for a long time to recognize that to bleed one country was ultimately to impoverish every country. When economic facts began to percolate into the hardened brains of war statesmen they lacked the moral courage to tell the public that their demands never could be met. Mr. Lloyd George indeed defends the politicians and quotes papers to show that it was the specialist and economist who was chiefly to blame. Whoever was responsible it makes a melancholy story—first the naming of fabulous millions, then the gradual paring down of colossal figures and at last the recognition of the fact that Germany is financially exhausted and nothing more can be expected. "Pressure on her which resulted in her renewed bankruptcy would not now so much ruin her rentiers—they have already been ruined—as it would ruin the bankers and investors of other countries who have since her inflationary collapse been supplying her with credits and funds for her rehabilitation. . . . A democratic government cannot pay and a Nationalist or Communistic Dictatorship would not pay."

If Mr. Lloyd George is right France is the chief villain in the plot. Charges and complaints against French policy and French statesmen occupy a considerable portion of the book. Of all claims theirs were the most extravagant; and they were the most reluctant to face facts or to inform their nationals of the actual situation. M. Poincaré is particularly blamed for implacable stubbornness. "Arguments reinforced by irrefutable facts and figures were as fruitless with M. Poincaré as a shower on the Sahara." "He rejected every plan put forward, insulted Mr. J. P. Morgan and the group of big international bankers who were seeking to plan a sound basis for a loan to restore German finances, and after having wrecked Allied unity, held all Europe in suspense and chaos for the



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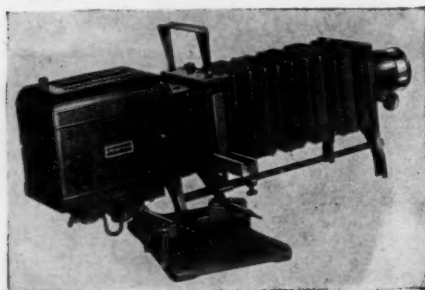
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## Percy

## A Sermon To Children

By J. E. Williamson

LET me introduce you to Percy. A bright, healthy boy, with the clear light of hope in his eyes, and a cheery smile on his face, he always seems merry and bright. He is really a very hard worker and never gets discouraged, no matter how difficult his work may be. He is always ready to help others when he sees they are really and truly in earnest. In fact, all the great builders, men of science, artists, statesmen, say they could never have done their best work if Percy had not given his valuable assistance.

That wonderful Forth Bridge which 5,000 men worked for six years to put up, why, they never would have got it up if Percy had not helped them.

George Stephenson was a great engineer and he undertook difficult tasks, but he said: "All that I have been enabled to accomplish in the course of my life has been done through PERSE-VERANCE."

Now, you know him, boys, and if you

want a good, staunch chum, try little Perse-Verance. All the poets and inventors speak well of him.

You remember those lines of Long-fellow:

"The heights which great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night."

Other folks had gone to bed, but Percy stayed awake to keep them company. Percy is a bit of a singer in his way and the little song he usually sings for his friends is this: "If at first you don't succeed, try again."

He has another song he sings for an encore. It is **NIL DESPERANDUM** (Never Despair). I like Percy. He has been a good friend to me, and I recommend him to any boy or girl, man or woman who needs someone to cheer and help them. **GOOD OLD PERSE-VERANCE.**

rest of the year, while the German mark fell till it was 160 to the penny. Ultimately it reduced the French franc to one-fifth of its pre-war value." Sentences such as these appear constantly. They are often extremely clever but also bitter enough to shed some light on Mr. Lloyd George's fall from popularity in his own country. This for example is brilliant but dangerous: "He (M. Briand) was superseded by M. Poincaré whose opinions on everything German were those of a Salvation Army captain about the devil." But though Poincaré receives the heaviest condemnation French statesmen generally are blamed. "The benefits of the Hoover moratorium proposal were very nearly ruined by France's attitude. . . Her statesmen who contemplated with such placid superiority the derelict workshops of the United States, Britain and Germany had not the vision to perceive that the clouds were gathering and already becoming visible on the French horizon." And again France has always been the first to complain and to threaten when Germany failed to fulfil expectations, but no country has failed like France to reduce armaments in spite of the pledge implicit in the Treaty. "France has today an army, with reserves, of over five millions, and thousands of heavy guns. No


other country in Europe has an armament in any way comparable."

But if the writer is particularly heavy in his judgment of France he is also frequently critical of the United States. Ex-President Wilson is rarely referred to and never appreciatively. One sentence will indicate the feeling that existed between the two statesmen. "We carried more than half the American troops to France in 1918, although I never saw recognition of that fact in any statement by President Wilson except when he stated that, out of millions carried to France, only a few hundreds had been lost, and that in a British ship!"

Britain ended the war financially in a strong position. We had contracted a big debt to America, but that was less than half the total sum owed us by our Allies. Yet "from the outset Britain, although she was more creditor than debtor, took the view that the best course with all these war-debts was to cancel them. . . To apply a commercial foot-rule to the measurements of our comparative sacrifices in human life would be, obviously, intolerable. Hardly less unseemly was it to treat as business liabilities the material assistance which one ally had been forced to accept from another in the desperate ferocity of the struggle to avoid a defeat which would



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have brought disaster to Ally and Associate alike. "This principle shaped our policy but, apparently, ours alone, so that though our position at the end of the war was so favorable we have actually paid out \$133,700,000 more than our total receipts from reparations and war-debts, whereas France has received \$163,300,000 more than it has paid, and all the other Allies similarly have balances on the right side." On the subject of the funding of the British debt to America much might be written but I must restrict myself to one paragraph: "As to the two leading negotiators, Mr. Mellon and Mr. Baldwin, Mr. Mellon was keen, experienced, hard, ruthless; Mr. Baldwin casual, soft, easy-going, and at that time quite raw. Mr. Baldwin admits that since then he has learned a great deal. At that time he merited his constant boast that he was only a 'simple countryman.' A business transaction at that date between Mr. Mellon and Mr. Baldwin was in the nature of a negotiation between a weasel and its quarry. The result was a bargain which has brought international debt collection into disrepute."

I am not sure how far I am justified in quoting so many extracts from another man's book, but in order to incite my readers to turn to the book itself may I borrow two more? Continuing on the same subject Mr. Lloyd George says: "This settlement which Mr. Baldwin so hastily concluded staggered Europe. It amazed the business community of

America. It was so unexpected. The Treasury officials were not exactly bluffing, but they put forward their full demand as a start in the conversations, and to their surprise Mr. Baldwin said he thought the terms were fair, and accepted them. If all business was so easy as that there would be no joy in its pursuits. But this crude job, jocularly called a 'settlement,' was to have a disastrous effect upon the whole further course of negotiations on international war-debts." The other quotation I take the liberty to copy out is as follows. After showing that America must suffer from economic chaos in Europe, Mr. Lloyd George proceeds: "Europe is not suing America in forma pauperis. Britain certainly has never done so, and is not in the least disposed to do so now. She is in respect of war-debts more a creditor country than a debtor, with a substantial balance in her favor. But she has been and still is the largest international trader, and knows the folly and danger, from the standpoint of world business, of keeping alive these debts incurred for no value received.... Let America believe that when Europe pleads for cancellation it is not the appeal of a shifty debtor who is whining for mercy.... America had better make up her mind soon to make the best of a bad job, bearing in mind the wise words that the Secretary of the American Treasury uttered years ago in his Debt Commission Report: 'The entire foreign debt is not worth as much to the American people in dollars and

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cents as a prosperous Europe as a customer."

I have hesitated long before writing these paragraphs. I am painfully conscious of my inability to form any statesmanlike judgment upon so large and so grave a subject. I am unable to say how many people on this side share the opinions of this book or how they will affect American readers. Had I not known my readers to be fellow Christians I would not have touched the subject at all. But we have a common loyalty which is superior to that of patriotism, and if these economic controversies are not to sever the countries into hostile groups we Christian men and women will have to bring a new spirit into them.

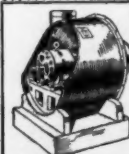
Since reading this challenging book my attention has been drawn to an article in "Lloyd Bank Monthly Review." One does not expect references to religion in banking papers, but in the course of an article on international finance Mr. Lionel Blackburne writes these words: "There is an ethical factor involved in the world problem....If the right spirit were sufficiently in evidence throughout the world an enlightenment might come to illuminate the tenebrous places in which international affairs find themselves....In view of this, it may well be that a root cause of our discomfiture is to be found in a neglect of the teaching of the Founder of Christianity. He taught that the cultivation of a right state of mind and spirit is to be preferred to any particularist solution of current political and economic problems. The 'Golden Rule' embodies the state of mind and spirit which men should strive, above all things, to cultivate. This is the real issue before the world, it lies between the spirit of Christianity and that of Machiavelli or Friedrich Nietzsche; between nature in its ruthlessness and nature uplifted and redeemed....The world is one. It has become a small place. It is necessary, therefore, that principles which in the past have been perceived to be vital in the welfare of nations, should be applied to international affairs."

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# Young People's Society Hits Summer Slump

By Roger E. Curtis

AT this time of year there comes that inevitable problem to the mind of nearly every young people's leader, "What can I do to keep up the attendance in my society this summer?" Briefly I will outline a highly successful program which was successfully used by our society in the United Church, Colchester, Vermont.

The principal material needed is an earnest group of enthusiastic young people. Before going into detail let me say just a word about the success with which I have seen this worked out for three successive years. We held our first open air service in July 1928 and continued them for eight successive weeks. The attendance at the first meeting consisted of only a few of our local people, the ones that would come to the regular service anyhow. Each meeting since has showed a marked increase as the people have heard of these unique services. This summer, plans have been made to hold thirteen open air services, and so these meetings have been gaining popularity by leaps and bounds. It is a summer event everyone looks forward to. We have had an attendance as high as three hundred. Collections from eight to twelve dollars are not rare. At different times people from widely scattered parts of the state have journeyed here to attend these unique services.

Now I will attempt to explain how you may carry on a series of these open air services right in your own community.

The first thing needed is a place to meet, a public park or large church lawn. Surely permission could be secured to use the former a few weeks during the summer. If you have nothing else use the steps of your church or town hall for the speaker's platform.

Your next great need is speakers. Secure people whom you think will command good audiences. Usually they are glad to do this free of charge, but should they come from very far their expenses should be paid.

Another essential is to secure someone in your local society who will take full charge of these meetings and arrange the programs. It is also desirable to have someone look after the parking of cars and arrange them in a semi-circle about the speaker's platform. This assures the cars being placed so that all may see and hear. Last but not least

advertise the event well in the local papers. Have your pastor announce it in church or have it placed in the church bulletin. Postal cards sent out a few days preceding the service will usually secure good results.

The following are a few questions that are very often asked, and perhaps will further explain certain details:

1. Q. In case of bad weather what do you do?  
A. The church is always ready so that meetings may be held inside.
2. Q. Do you allow people to stay in their cars?  
A. Yes. That is one of the reasons such large crowds attend. Crippled people often attend who could not otherwise.
3. Q. How do you manage about hymn books?  
A. We have no hymn books. We have secured a small stereopticon machine and flash the hymns on a white cloth about fourteen feet square hung in front where all may see it. This makes a very good screen.
4. Q. Whom do you secure as speakers?  
A. We have had speakers of nearly every denomination, including Salvation Army Captains, Chaplains, Missionaries, and others who were very interesting because of their personal experiences.
5. Q. What else do you have aside from the speaker to contribute to the service?  
A. An order of service not unlike what you would have in your regular young people's meetings can be used. Have a short song service, Scripture reading, Prayer, perhaps a pantomime hymn or some special music while the offering is being gathered. Have some special feature each Sunday night and advertise it well. This helps to create interest.

Strong drink always leaves one weak.

\*\*\*

You cannot hold a grudge and a big job.



## A Little Jumping Goat Gave Its Name to TAXICAB

*Taxicab* is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriolet* came from the Italian *capriola* meaning "a somersault," from Latin *capra* "a he-goat," *capra* "a she-goat." There are thousands of such stories about the origins of English words in

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## **Notes On Prayer-Meetings For June**

By **Shirley S. Still**

### **I. THE YEAR HALF GONE**

**S**UITABLE songs: "I Need Thee Every Hour," "Take Time to Be Holy," "Some Day May Be Too Late," "While the Days are Going By."

Scripture: Ecclesiastes 11: 1-4 and Ecclesiastes 12: 1, 2.

Suitable quotation: "The Year Half Gone."

Half the year has gone! And it only seems

Half a month ago that I built my dreams

Of high deeds to do—in the year's bright dawn—

Still my dreams are dreams; half the year has gone.

When the year began, hours I spent alone

Promising to God this year as His own.

Oh, the work I planned, hardly started on!

Here I stand ashamed; half the year has gone.

Time has surely flown! Yet I feel today

Glad that only six months have slipped away.

Let me seize this hour to be speeding on:

I have yet six months; only six are gone.—Lookout.

Plan for the meeting: Place a large calendar in a conspicuous place in the room. Let your special music be, "When You Come to the End of a Perfect Day," and let it come immediately before the benediction.

Talks: "Our New Year's Resolutions," (Have we remembered them until June?) "Six Months Ahead for Accomplishment," "Redeeming the Time."

### **II. CONSECRATION**

Suitable songs: "Have Thine Own Way, Lord," "Let Him Have His Way With Thee," "Nothing but Love Will Do," "I Would Be Like Jesus."

Scripture: Rom. 12: 1-3.

Talk: Consecration.

I. There are no substitutes for consecration.

1. Kindness to the poor is a good thing, but it is not a substitute for consecration.

2. Culture cannot be offered instead of consecration.

3. Liberality to the church cannot take its place.

4. Consecration is a necessary part of the Christian life. If you omit it, you are a failure as a Christian.

II. How everybody can become consecrated.

1. Consecration is possible for old and young, rich and poor,—even the bad can become consecrated if they will.

2. Read your Bible daily, and obey what it says and you will automatically become consecrated.

Plan for the meeting: Make this a special "self-denial week," when your people will omit luxuries in order to make an offering to some cause which you think best to stress at this time.

### **III. WATER**

Songs: "Sweet Galilee," "Shall We Gather at the River?" "Master, the Tempest is Raging," "Jesus, Lover of My Soul."

Scriptures: John 4: 13, 14; Rev. 22: 1, 2.

Quotation: Use the well-known verses by Robert Loveman, "It is Not Raining Rain to Me."

Talk: "Water of Life."

1. There is much mention of water made in the Bible. The Red Sea, the Sea of Galilee, the Nile and Jordan Rivers, etc., are mentioned a great deal.

2. There is one kind of water mentioned in God's Word that is spoken of as a priceless possession. Those who have it would never thirst, and would also be able to pass it along to others.

3. How is this precious water obtained? It is free. It comes from heaven. Jesus offered it to the Samaritan woman. Christ is the water of life. Will you accept Christ, the living water?

Plan: Have the references below written out on paper and give one to each person attending. Have the references read aloud at some convenient time during the meeting. If the references given are not sufficient, other references to water may be obtained through the use of a concordance. Ex. 23: 25; Job 22: 7; Prov. 20: 5; Isa. 41: 17; Isa. 44: 3; Matt. 10: 42; John 3: 5; John 7: 38; John 19: 34; James 3: 12; I John 5: 8; Rev. 21: 6; Rev. 22: 17; Ps. 72: 6; Gen. 2: 5; Prov. 11: 25; Ps. 65: 9; Job 5: 10; Ps. 23: 2; Ps. 33: 7; Ps. 147: 18; Prov. 25: 25; Ecc. 11: 1; Isa. 32: 20; Isa. 35: 6; Isa. 55: 1; Jer. 2: 13; Amos 5: 8; Ps. 29: 3; Rev. 7: 17.

### **IV. FISHING FOR MEN**

Songs: "Must I Go and Empty-Handed?" "Rescue the Perishing," "Will There Be Any Stars in My Crown?" "Bringing



in the Sheaves," "Win Them One by One," "I Love to Tell the Story."

Scripture: James 5: 19, 20; Daniel 12: 3.

Talk: "The Man Who Brought Another to Christ," John 1: 45-51.

#### I. Philip was an ordinary man.

This was before he became an apostle. He was just a man who knew Jesus. He was also a newcomer in Christ's service.

#### II. The man Philip brought was an ordinary man.

Nathanael was not an apostle. He was not a great preacher. He was just an ordinary man with a need for Christ.

#### III. Philip had a simple message.

No oratory, no great vocabulary. Just two thoughts: "We have found Christ" and "Come and See." Yet these are the necessary parts of every great sermon.

IV. What a blessing it would bring to this world if every ordinary Christian would go out with a simple message like Philip's and bring other ordinary people to Christ! The church is not made up of great men but of plain people like ourselves, and ordinary folk are the folk we must get most of if the world is to be won. You need not be experienced in Christian work. You need not be remarkable yourself. You need not try to bring a flowery message. Just tell sincere people about Christ.

Plan of the meeting: Ask each person who will go out and speak to someone for Christ before Sunday to stand. Ask them to hand in on paper (to avoid any publicity on such a subject) the names of the friends to whom they intend to speak. Use this meeting as part of the preparation for a one-day evangelistic meeting.

#### V. THE GREATEST ENTERPRISE IN THE WORLD

Songs: "The Kingdom Is Coming," "We've a Story to Tell to the Nations," "O Zion, Haste," "Send the Light," "In the Cross of Christ I Glory."

Scripture: Matt. 28: 18-20 and Acts 10: 34, 35.

Quotation: "The Name Above All" (Author unknown).

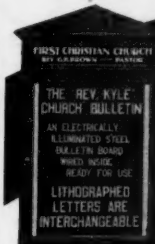
I know a soul that is steeped in sin  
That no man's art can cure;  
But I know a Name, a Name, a Name  
That can make that soul all pure.

I know a life that is lost to God,  
Bound down by things of earth;  
But I know a Name, a Name, a Name  
That can bring that soul new birth.

I know of lands that are sunk in shame,  
Of hearts that faint and tire;  
But I know a Name, a Name, a Name  
That can set those lands on fire.

(Now turn to Page 662)

You Can Have



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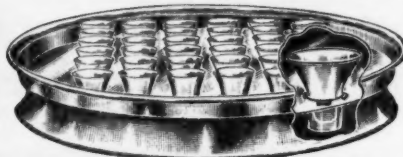
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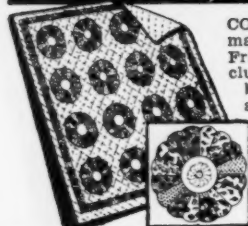
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# • Ministers' Exchange •

This department, in the July issue, will contain only new items received before June first. Ministers whose requests appear in this number must make new requests to repeat in July.

**Chicago Suburb.** Free exchange of manse and pulpit during latter part of July and August. Opportunity for summer school work at universities. No evening service. Appreciative congregation in a pleasant Chicago suburb. Prefer lake region within two days of Chicago. **Stuart S. Pratt, 1631 Lombard Ave., Cicero, Illinois.**

**Washington, D. C. Baptist.** Desire to exchange pulpit and house located in Chevy Chase, near Rock Creek Park, with some one located near lake region of New England or New York. Month of August. One service with or without remuneration. **E. O. Clark, 217 Raymond St., Chevy Chase, Md.**

**Port Allegany, Pa. Baptist minister, college and seminary graduate, pastor of church of 280 members in beautiful section of western Pennsylvania, would like to exchange pulpits for three or four weeks in August with pastor of church of any congenial denomination in New England or Eastern New York. Write for details. Earl D. Wooddell, 59 Church Street, Port Allegany, Pa.**

**Naperville, Illinois.** Congregational minister, in suburb of Chicago, would like to correspond with some other Congregational minister in the Middle West in regard to exchanging parsonages and pulpits for two or three weeks during June, July, or August. One service a Sunday. No honorarium. **Earl F. Collins, 25 E. Benton Ave., Naperville, Ill.**

**Christian Minister, chalk and rag picture artist, minister of a church of over 600 membership in one of the larger Illinois towns, will supply during the month of August. Will go anywhere. His evening congregations in his home church average 500 each Sunday. State all details in first letter. No exchanges. Ralph Eller, 246 East Olive St., Canton, Illinois.**

**Congregational Minister, ordained in 1927, with Bachelor of Science and Master of Theology degrees, desires supply work for the month of July (no exchange) in any denomination of New England, New York, or Pennsylvania. H. L. Coole, Rochester-Lakeville Larger Parish, Rochester, Mass.**

**Cleveland, O. Evangelical Synod minister would like to exchange pulpits with minister in or very near to Cincinnati, Ohio, for two, three, or four Sundays in August, any denomination. Theo. C. Honold, 9807 Cudell Ave., Cleveland, Ohio.**

**Lawrenceburg, Indiana.** Baptist minister, college and seminary graduate, would like to serve as supply pastor for July and August, or would exchange pulpit and use of parsonage for July or August. Eighteen years of pastoral experience. Located in South-east Indiana, just twenty-five miles from heart of Cincinnati, with its many educational, musical and pleasure advantages. Pleasant surroundings. Appreciative congregation of 200 members. State terms in proposed exchange. **C. W. Townsend, Lawrenceburg, Ind.**

**Ypsilanti, Michigan.** Presbyterian minister prepared to supply pulpit for use of manse or to exchange pulpit and manse, during the month of August. Not particular as to location or distance. Ypsilanti, an educational center of 13,000 population, six miles from Ann Arbor and twenty-five from Detroit. **David H. Porter, 218 Washtenaw Avenue, Ypsilanti, Mich.**

**Akron, Ohio.** Congregational. Wanted to supply pulpit of any evangelical church during July and August, either continuous or divided. Best of references. Customary honorarium. **G. M. Baumgardner, Stow, Ohio.**

**Baptist Minister with 12 years' experience and 3 years' missionary service in Africa de-**

**sires supply for the month of August.** Near Cleveland or Columbus, Ohio, preferred. Willing to supply any fundamental congregation for small remuneration. **Andrew Ruch, Temple Baptist Church, 22nd and Toga Streets, Philadelphia, Pa.**

**Chillicothe, Ohio, county seat, city of 20,000.** In the heart of an historical section. Many noted places within 50 miles. Hills of Old Kentucky, the Ohio river and a dozen other places within easy reach. A friendly church of 250 membership. Parsonage up-to-date, two services for twenty-five dollars during the month of July. Would like a similar exchange with some brother of any congenial denomination in Michigan, Ohio, or any nearby state. Am graduate of Louisville, with 12 years' pastor experience. **J. H. Deemer, Pastor, The Tabernacle Baptist Church, Chillicothe, Ohio.**

**Baptist Seminary Student** desires summer supply for all or part of June, July, August. Will go anywhere for small remuneration and expenses. Wife and one child. **James Costello, 2511 West Sergeant St., Philadelphia.**

**Washington, D. C. Presbyterian minister, pastor of a church located just a few blocks from Capitol and Congressional Library, desires to exchange pulpits with minister of any Evangelical denomination in the northern part of Ohio, preferably in or around Toledo. Month of August most suitable. Kenneth B. Carson, 1715 Minnesota Avenue, S. E., Washington, D. C.**

**United Church Minister** prepared to supply pulpit, on exchange or otherwise, during July or August, in New York State, or Eastern Massachusetts. Fifteen years' experience. Has church of 365 members. Will come to any denominational church. Have supplied large churches with mutual satisfaction. **Austin W. Guilal, Deloraine, Manitoba, Canada.**

**Lansing, Michigan, Capital City, Minister of Michigan Avenue Methodist Church, 820 members, would exchange pulpit and delightful parsonage for two Sundays in July or August with minister of the United Church of Canada in Toronto, Hamilton, or in the Niagara district. Residence and church just four minutes' drive from the State Capitol buildings, five minutes from the campus of the Michigan State College. Assistant minister takes care of parish duties. Numerous resort lakes in surrounding territory. Communicate with William G. Flowerday, Michigan Avenue Methodist Church, Lansing, Michigan.**

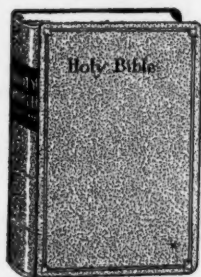
**Graham, Texas.** Presbyterian Minister, forty miles from Mineral Wells, the home of Crazy health water and a popular resort, eighty miles from Fort Worth, in city of 6000 with two rivers and large lake two miles from manse, in west Texas, land of cowboys, oil wells and paved roads, will exchange pulpit and manse with Presbyterian minister. Each to draw own salary. **B. H. Keathley, Graham, Texas.**

**Chicago, Illinois—Congregational.** Wanted to exchange pulpit and parsonage, without fees, for the month of August. Warren Avenue Congregational, near Garfield Park, 15 minutes from the loop, and only 45 minutes from either the U. of Chicago or Northwestern. Parsonage is large and beautiful. Newly redecorated. One service on Sunday here. No midweek services. 450 members. Would like to go where it will be cool. **Rev. Howard Stone Anderson, 3448 West Adams St., Chicago, Illinois.**

**Maynard, Iowa.** Presbyterian minister, available for pulpit supply work during the first three Sabbaths in August in southern Idaho or Pacific Coast, for whatever honorarium may be customary. **W. F. Caldwell, Maynard, Iowa.**

**Turners Falls, Mass. Baptist Minister.** First Baptist Church of Turners Falls, Mass., located





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ST. MATTHEW, 10

they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Is'ra-el.

34 But the Phar'isees said, He casteth out devils through the

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

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Maryville, Missouri. Baptist Pastor, College and Seminary graduate, would exchange pulpit for one month this Summer. Maryville is the home of Northwest State Teachers' College, about two and one-half hours ride from Kansas City, one hour from St. Joseph, Mo., a city of eighty thousand population, on highway 71. William Butler, 135 S. Market St., Maryville, Mo.

Marietta, Ohio. Congregational minister, fifteen years' experience, would like to supply some church, any denomination, during June, July and August. Rocky Mountain region preferred. Any other location will be considered. Rev. J. Monroe Brown, 307 Franklin St., Marietta, Ohio.

Oxford, New York. Congregational minister in lovely town in the foothills of the Catskill Mts., altitude 1000, wishes to exchange parsonages with a minister at the Atlantic coast North or South. Box 24, Oxford, N. Y.

Harrison, Michigan. Congregational minister, in small county seat town in the heart of the summer tourist country of central Michigan, will exchange three or more Sundays in July or August, with minister in any congenial denomination. Sunday morning service only. Healthful, invigorating climate, quiet, restful surroundings—a really delightful summer location. On beautiful lake, with fine fishing, bath-

ing and boating. Good trout streams near. Use of parsonage. Ohio or Pennsylvania preferred. Ray M. Busler, Harrison, Mich.

Fort William, Ontario. Presbyterian minister in church in city of 25,000 available for supply during month of July. Cannot offer exchange. Prefer Northern New York State, Ohio, or Pennsylvania. Graduate of University and Seminary with rural and city experience. George Aitken, 149 East Brock Street, Fort William, Ontario, Canada.

Methodist Minister, college graduate 1932, would like to supply some church (community or denominational) during June, July and August, or any part. Have had experience. References gladly given. Somewhere in the east or south. Donald F. Ebright, Baldwin, Kansas.

Presbyterian Minister, Salida, Colorado, available for pulpit supply work during the first three Sabbaths in August in central or eastern New York, for whatever honorarium may be customary. William F. Fulton, 725 F Street, Salida, Colorado.

Glendive, Montana. United Brethren minister with 22 years' experience, graduate of Indiana Central College, would exchange pulpit and parsonage for one or more Sundays in June with minister of any denomination within 100 miles of Columbus, Ind. This is an opportunity to visit the Great North West and Parks Walter E. Dye, 120 W. Borden St., Glendive, Mont.

West Acton, Mass. Baptist Church twenty-five miles from Boston, Mass.: I would like to arrange for Sunday morning supply during August. In exchange would offer use of pleasant parsonage. Country town, restful. Write me at once if interested. A. Jeffries, West Acton, Mass.

Pulpit Supply. I would be pleased to supply pulpit of church in Ohio or Kentucky, prefer-

ably in or near Cincinnati, during August, or part of month. Rev. G. F. Bauer, First Presbyterian Church, Sistersville, W. Va.

Lakewood, Ohio. Will exchange pulpits, not house, with minister in radius of thirty miles of Lakewood, Ohio. No honorarium or fees. Only emolument a good summer congregation, a fine group of people and a real change. Expect same in return. Frank Nelson, Community Church, Lakewood, Ohio.

Shreveport, Louisiana. Baptist pastor wishes to attend either Winona Lake, or Northfield Bible Conference during August. Will be glad to arrange exchange with pastor near either of these points. Church of over six hundred membership. Two services. Regarding remuneration and home write, Rev. C. A. Voyles, Southside Baptist Church, Shreveport, La.

Aspen, Colorado, in the heart of the Rockies, offers an employed minister a vacation where there is good trout fishing in lakes and rivers, where one can keep cool in July and August. Terms. The use of a furnished M. E. parsonage for two services every Sunday. A minister with a small family preferred, Methodist or Presbyterian. Community church, only Protestant church in Aspen. Population, 700. Altitude, 8,000 feet. E. White, Aspen, Colorado.

Woodstock, Illinois, 50 miles from Chicago; 20 miles from Lake Geneva. Fine town, seven room furnished house; last four Sundays of July, with pastor in Northern Wisconsin, or western State, preferably Colorado. One Service. Walter W. Meyer, Woodstock, Illinois.

Methodist Pastor. Speaker at largest New York City Methodist Men's Class wants opportunity to supply during the month of June, preferably Eastern Coast. Parsonage here available for exchange but no preaching. C. Lloyd Lee, 639 West 173rd St., New York City.



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## Prayer Meetings for June

(Continued from Page 659)

Talk: "The Greatest Enterprise in the World."

I. The greatest enterprise in the world is to win the world to Christ.

1. To win the world is a stupendous matter. Only 33 per cent of it is even nominally Christian.

2. "The evangelization of this generation by this generation"—the watchword of the Student Volunteer movement—is a mighty challenge.

3. But when Christ first gave the commission, He gave it to one group no larger than a small congregation now. He did not say, "Get someone to help you." He said, "Take the world—"

II. The only way in which the world can ever become Christian is for each congregation to act as if the conversion of the world depended upon it alone.

1. Would we be different if the world's knowledge of Christ were the personal responsibility of our group?

2. Would we give more? Would we take more interest in the lives and labors of the missionaries?

3. Would our missionary meetings be better attended? Would we not have men's and young people's and children's missionary groups, too?

III. In God's sight this congregation is responsible for the whole world. He expects us to work as though we were the only agency to bear the message. We are personally responsible, and our giving, and our living must be done on the basis of that responsibility. We shall be judged on the basis of that responsibility.

## BE STILL

Be still, my soul, for God would speak to thee,  
And teach thee words of wisdom thou should'st know;  
Alas, too often hast thou spurned His voice  
And closed thine eyes to visions He would show.

Let anxious thought of wordly honor cease,  
Let love of gain be driven from thine heart;  
These cannot help thee on the upward way,  
Nor keep from out thy soul sin's fiery dart.

Be calm, and let the one who knoweth all,  
Impart the secret that will give thee peace,  
And help in making clearer day by day  
How burdened, anxious spirits find release.

Life's quiet moments bring the truest joys,  
The thoughtful student wins the rarest prize;  
So God, from out the quiet of our souls,  
Will kindle holy aspirations for the skies.

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## Ask Dr. Beaven

(Continued from Page 619)

checked carefully by an auditing committee of either the board of trustees or the building committee, and not paid until they had been carefully audited.

Your main difficulty, if you are building under a superintendent and do not have definite bids and contracts, will be your tendency to overrun your estimates, and a little more difficulty in being able to determine whether you are going beyond the amount of money provided. If you have a competent and honest superintendent, you will normally save the amount of profit that would go to the contractors. I should hesitate, however, to plan to work it this way on any very large building project, unless the superintendent who was secured had had extensive experience in the same kind of work and was entirely competent to keep all departments of the building progressing so as to dovetail into each other. As you probably know, this is a very delicate and skillful piece of work, and requires a very competent man.

I am interested in entering the field of Christian Education as a director in a local church, or in conjunction with the work of a church secretary. Can you tell me how I might get in touch with a church needing such a worker, or denominational boards which would take care of employing such a worker?

The problem of securing any kind of position now is difficult beyond words. I do not know of any denominational board that assumes responsibility for securing employment for its workers. There are sometimes schools that feel a sense of responsibility for establishing contacts for their graduates. I should normally suggest that you proceed first through your own local school of which you are a graduate. In the second place I should write to the denominational headquarters of the board of Christian education in your own denomination. In the third place I should get in touch with the local state convention secretary, or district secretary, who might have contact with local churches in your area, and suggest to him your qualifications, letting him know that you are ready for work along that line.

My main suggestion, however, in addition to the above, is that you attempt to establish your contact directly with some church where such a position is open, establishing it through friends or pastors whom you know, who are near by. I may say that I think your ability to work both in the religious educational field and as a church secretary, particularly if you are a stenographer, will greatly assist you in finding such a position.

## I LIVE FOR THOSE WHO LOVE ME

I live for those who love me, for those who know me true;

For the heaven that smiles above me, and awaits my spirit too;

For the cause that lacks assistance, for the wrong that needs resistance,

For the future in the distance, and the good that I can do.

G. Linnaeus Banks.



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## RELAXATION

### P. K.'S SMART SAYINGS

We shall be glad to receive contributions for this column. Subscriptions will be advanced three months for those we use.

### MAYBE

Teacher: "Now who will tell me what we should do when daddy comes home; his feet tired, his body weary?"

P.K.: "Give him an aspirin."

P. T. Gorman,  
Clearfield, Pa.

### BIG AND LITTLE DOGS

Little Grant walked out to the meat car with his mother. On the top shelf was a long strip of bologna; on the lower shelf a platter of frankfurters. Grant immediately got excited.

"Mother, is that big doggie up there the mamma of the little doggies down here?"

Earle David Clark,  
Salt Point, New York.

### BREAD CRUSTS MAKE CURLS

Patricia Anne was being admonished to eat the bread crusts because they would make her hair curly.

"They don't make my hair curly," she said. "They make my stomach curly inside."

Bernard Gray Webster,  
Syracuse, New York.

### TO VIEW THE CARCASS

One of the neighbors had a cactus in full bloom. The P.K. had viewed it and came rushing home to his mother. "Mother, Mrs. Blank wants you to come right over and see her carcass."

Austin W. Guild,  
Deloraine, Manitoba.

### MAYBE THE CIRCLE NEEDED CLEANING

This one is not a P.K. joke but a P.W. (preacher's wife) joke. There is just a comma missing.

"Dear Mother:

"Today I have waxed three floors, cleaned and entertained Haugh's Sewing Circle."

J. Frank Fife,  
Woodsboro, Maryland.



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WEEKLY											
MONTHLY											
QUARTERLY											
ANNUALLY											
FOURTH QUARTER			THIRD QUARTER			SECOND QUARTER			FIRST QUARTER		
DATE	LOCAL	BENEV.	DATE	LOCAL	BENEV.	DATE	LOCAL	BENEV.	DATE	LOCAL	BENEV.
RECEIVED			RECEIVED			RECEIVED			RECEIVED		
QUARTERLY			QUARTERLY			QUARTERLY			QUARTERLY		
TOTAL			TOTAL			TOTAL			TOTAL		
PAID TO DATE			PAID TO DATE			PAID TO DATE			PAID TO DATE		
TOTAL			TOTAL			TOTAL			TOTAL		
NOW DUE			NOW DUE			NOW DUE			NOW DUE		
NAME			NAME			NAME			NAME		
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ACCT. NO.			ACCT. NO.			ACCT. NO.			ACCT. NO.		

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